

The Heritage Lodge

No. 730, A.F.& A.M., G.R.C.



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PROCEEDINGS

Vol. 11, 1987 – 1988

Worshipful Master:

R.W.Bro. Edsel C. Steen

Editor :

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WORSHIPFUL MASTER

EDSEL C. STEEN

EDSEL C. STEEN

Worshipful Master, 1987-1988
Charter Member The Heritage Lodge No. 730

Edsel Steen was born in Detroit, Michigan of Canadian parentage and attended schools in Chatham and Wallaceburg. He took Post Graduate Courses in Industrial Cost Accounting and was employed by Dominion Glass Co. Ltd., from 1940 to 1983; for the last 18 years before his retirement from the Company, he was Plant Controller and a variety of titles.

Edsel married Marion Mummery and they have two sons; Dr. Douglas Steen, a dentist in Wallaceburg and Alan now working in Toronto.

He has been very active in community life in Wallaceburg including: Former Member of the Town Council, Past Chairman of the Committee of Adjustment for the Town of Wallaceburg and for several years Director of the Wallaceburg Chamber of Commerce; Past President of a number of Clubs and Societies including the Optimist Club, the Figure Skating Club, the Kent County Beekeepers Association, the Windsor Chapter of the American Materials Handling Society and Past Chairman of the Kent County Cost Accountant Society. He is presently Treasurer of the Wallaceburg Tourist Bureau and an Elder in Trinity United Church.

Edsel was initiated into Pnyx Lodge No. 312 G.R.C., Wallaceburg in 1958 and served as Worshipful Master in 1966. He was elected D.D.G.M. of Chatham District in 1974 and has been a member of the Board of General Purposes of Grand Lodge since 1977. He is a Director of the Masonic Foundation of Ontario, and Regional Director of the Mentorship program for the St. Thomas, Sarnia, Windsor and Chatham Districts. He is also Chairman of the Advisory

Committee for the Board of General Purposes, Co-Chairman of Administration for the Correspondence Course, a member of the Masonic Education Committee and a member of the Committee on Condition of Masonry.

He is a past T.P.G.M. of Chatham Lodge of Perfection, Member of Kent Chapter Rose Croix and a Member of Moore Sovereign Consistory. He was coroneted H.I.G. 33^o, 1986, and is presently Grand Treasurer of the Scottish Rite bodies in the Valley of Chatham.

EDITORIAL COMMENTS

Greetings as we commence the second decade of our development with a new style format, which we hope you will find to be a significant improvement.

All those who have attended the Annual Election of Officers in September, 1987, were privileged to hear a most enjoyable paper presented by R.W. Bro. Charles E. Grimwood titled "OTTO KLOTZ"; Preston's most public spirited Citizen of the 19th Century. He was a pioneer in multi-culturism, a practicing horticulturist, an active politician, a Notary Public, the first to introduce 'free schooling' in Upper Canada, the founder of the Mechanics Institute and an outstanding Mason. It is regrettable that we are unable to reproduce the beautiful colored slides Bro. Grimwood projected to illustrate his paper.

The Fourth Annual Heritage Banquet was held in the Canada West Room at the Black Creek Pioneer Village on January 28, 1988. The Guest Speaker was M.W. Bro. Robert N. Osborne, Past Grand Master of the State of Michigan and presently Grand Secretary. He presented an informal; and humorous discussion "Take Time To Be A Mason". We were unable to obtain material for presentation in these proceedings.

The Regular Meeting in March was held in the Hanover Masonic Hall with our own R.W.Bro. Robert T. Runciman presenting an enlightening paper titled "Introduction to Masonic Jurisprudence". Bro. Runciman emphasized the 'practical approach' and gave a number of examples to illustrate his personal views, particularly as regards 'Masonic Landmarks'. The paper was reviewed by two other members of The Heritage Lodge, R.W. Bro. Allan Leal, P.G.S.W., and R.W.Bro. George F.W. Inrig, P.G.R.

On May 14, 1988, the Officers and Members of the Lodge journeyed north to Sault St. Marie, Ontario, so that our Northern Brethren could experience the pleasure of attending a Heritage Lodge meeting in their own environment, and also to listen to an excellent paper titled "William Charles White" presented by R.W.Bro. John W. Auckland who gave the audience an insight into three interesting careers: Rt.Rev. William Charles White, Bishop of Honan; Dr. William Charles White, Professor of Chinese Studies and Director Far Eastern Collection, Royal Ontario Museum; and R.W.Bro. William Charles White, distinguished Mason and Past Grand Chaplin. Three interesting reviews and comments were presented by: Miss Betty Kingston, representing the Library of the Far Eastern Collection R.O.M.; R.W.Bro. Charles A. Sankey and R.W.Bro. Wallace E. McLeod, both Charter Members of The Heritage Lodge.

A new section has been added called "Letters to the Editor" to accommodate and recognize significant contributions to our Proceedings.

With this issue we are introducing a new binding procedure and a bolder printing style. We hope you will find this a satisfactory improvement. With the increasingly larger number of pages in recent publications, it became necessary to use a binding procedure known as 'perfect binding'. This will facilitate the practice of binding a limited quantity of extra proceedings every 5 years into a single hard cover book as a treasure in your personal masonic library.

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DISCLAIMER

The contributors to the Proceedings of this Lodge are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions or policies of The Heritage Lodge No. 730, G.R.C.

OTTO KLOTZ*

by

R.W.Bro. Charles F. Grimwood

Otto Klotz was born November 25th, 1817 in the city of Kiel, on the Baltic Sea, in the Duchy of Holstein, in Germany. I want to say a brief word about the Duchy of Holstein. Lest there be any of us who, like myself until a few months ago, doesn't know what a Duchy is, literally it is a country or area owned by a Duke or Duchess, but it has come to describe such lands owned by royalty or any rank. Duchies still exist today. Robert Lacy, in an appendix to his book "Majesty" informs us that there are 180,930 acres of Duchy lands in England alone, belonging to members of the royal family, as of 1977. The Duchy of Holstein was a piece of land that included the city of Kiel that had been ceded to the German confederation but owned by the King of Denmark. This arrangement, fraught with the potential for controversy had existed, in the words of Encyclopedia Britannica, "since time immemorial" finally came to a crisis and conclusion with the extinction of the male line of the reigning house of Denmark by the death of King Frederick VII in 1863, when Otto Klotz was aged 46 and long gone from the scene. There was little in Bro.Klotz' life that was controversial but he grew up in a place steeped in controversy.

Bro. Klotz' father, Jacob Klotz, was the junior member of the mercantile firm of "Klotz and Son" which was active in the grain trade.

*Paper presented at the Regular Meeting of the Heritage Lodge held in the Preston-Hespeler Masonic Temple, Cambridge, Wednesday evening, September 16, 1987.

Otto attended primary school in Kiel and was the apprenticed to a wine merchant in Lubeck, 40 miles to the south, and it was here he had the opportunity to become fluent in both the English and French languages. His mother tongue was, of course, German.

In the Spring of 1837 his uncle, Christian Klotz, sent a cargo of wheat to America and 19 year old Otto was permitted to go along with it.

The cargo ship was a sailing vessel, a Brigantine, called "The Fredericke". On the 27th of March, 1837 the anchor was weighed at Kiel and 79 long days later on June 14th young Otto found himself riding at anchor on the East River in New York.

Some sources say the wheat was sent to help alleviate a shortage of grain in America. Another source says "it was sent on speculation, but on arrival the wheat was heated and the market overstocked, hence the speculation was a failure."

Although Klotz seems to have had no definite intention of remaining in America he did try unsuccessfully to find employment in New York. By chance he met a German landowner from Upper Canada who persuaded him to come to this part of the world and try his hand at farming. He arrived in the flourishing village of Harpurhey, near Seaforth in the Huron Tract. All my written sources tell me the village has long since disappeared. but in conversation with R.W.Bro. Clare Reith of Britannia Lodge, No.170 I am informed it still exists and I have since been and have seen it for myself, not as an incorporated municipality but as a part of Seaforth where the residents definitely feel they live in Harpurhey. Otto spent 2 months helping to clear the land and put up log houses. It required only that length of time to bring him to the decision this was not the kind of work he wanted.

It was then that someone gave him what was probably the best advice he ever received in his whole life. "Otto" that someone said, "You are a young man, strong, clever, intelligent. If you really want to make something of yourself and gain success and achievement, GO TO PRESTON." (Actually it is recorded only that he was told of the Village of Preston as being a desirable place to find a means of establishing himself. I made the other up myself because I thought it sounded much more likely.) However, he did go to Preston midway between Toronto and London, and there he prospered.

Let me relate to you his own account of his coming and, very briefly, of his life, from an article he wrote in 1886 entitled "Sketch of the History of the Village of Preston."

"Among those who came here in 1837 was Mr. Otto Klotz (speaking of himself in the 3rd person). He purchased a property abandoned by one Richard Haste who had erected a small brewery: and for several years Mr. Klotz carried on the brewery. In 1839 he partly erected the premises for many years known as Klotz' Hotel and later continued to increase the same to their present dimensions. In 1862 Mr. Klotz erected a starch factory which, however, proved to be a losing undertaking and it was therefore discontinued. The premises and machinery were subsequently leased for manufacturing purposes but they took fire in 1873 and were completely gutted. Whether it was the act of an incendiary or was caused by spontaneous combustion was never ascertained: the heavy losses which he thereby sustained were fully ascertained. Four years ago (i.e. in 1882) he leased his hotel premises, the name being changed to Central Hotel and retired into private life continuing only his office as Division Court Clerk, Conveyancer, and other kindred offices together with a number of trust offices without fee or emolument."

It is evident that although he dabbled in many

and varied enterprises his chief employment was as a hotel keeper. A short biography in "The Province of Ontario a History 1615-1927" by Jesse Edgar Middleton relates, "For 40 years he became known throughout that part of the Dominion as a delightful host and a capable hotel man. Travellers from all parts of the world and from all walks of life enjoyed the hospitality of his House and he prospered as his name and service to the public grew and expanded among the friends of his patrons who spoke so highly of him."

Not long after Klotz arrived in Preston he became acquainted with a kindly, elderly gentleman by the name of William Scollick who I remember learning of in local history classes who gave the community its name from his home town in England. He was referred to as Squire Scollick then, and I recall wondering what a Squire was. Scollinck was a surveyor, conveyancer and commissioner of the court of Bequest. He apparently took a liking to this young German immigrant with the methodical mind and the phenomenal penmanship and he instructed him in conveyancing which, for Klotz, became a useful and profitable sideline. Conveyancing is no longer a familiar line of work, perhaps I should explain that a conveyancer in Otto Klotz' day was one who drew up deeds and other documents transferring the ownership of real property from one person to another. It is a function that is performed by a member of the legal profession today.

Otto Klotz was Preston's, and probably Waterloo County's, most public-spirited citizen of the 19th century according to local historian, Mrs. T.D. Cowan. Let me run through some of the positions he held in the community as related by Mrs. Cowan:

--In 1844 a Hook and Ladder Company of 22 men was formed to protect Preston property from fire. Klotz was its first secretary.

--In 1850 this was upgraded to a full fledged Fire Company with the acquisition of a fire engine and other apparatus. Klotz continued to act as secretary.

--He became a naturalized British Citizen in 1844 (aged 27). He was appointed a Notary Public in 1846 (aged 19), a Commissioner for the taking of affidavits and Clerk of the Division Court in 1848 (aged 31). Finally a Justice of the Peace in 1853 (aged 36). He was the first Clerk of Council for the Village of Preston when it was incorporated in 1852 (aged 35).

--He was first President of the Preston Horticultural Society in 1878 (aged 50).

--He was a long time Director and once President of the Waterloo County Agricultural Society.

--He was Chairman of St. Peter's Lutheran Church Building Committee and was Master of Ceremonies at the cornerstone laying when the church was built in 1887 (aged 70). I mention these various ages to indicate that his activities spread over his lifetime.

Shortly after the end of the Franco-German war he was elected President of the German Societies and as such he delivered the Peace Jubilee Address to an audience of several thousands in front of the courthouse on May 2, 1871.

He was first secretary and later president of the newly formed Conservative Party organization in the electoral division. But I am not sure what to make of this statement taken from his obituary in "The Dumfries Reformer, Galt, Waterloo County" 14 July 1892. "Mr. Klotz commenced to take an active part in politics as early as 1838 (aged 21) when he was required to shoulder a gun and stand guard at

Grand River bridge, upon a report that a band of rebels was coming from London to invade Waterloo." I suppose that could be a reason to enter politics.

He founded the Mechanics Institute in 1871 using hundreds of books from his own library. If you wonder why he became involved in a Society of Mechanics when a mechanic was one of the few things he was not, I should explain the Mechanics Institutes. They have gone out of existence with the development of our education system. The first one was formed in England in 1824. They were intended to supplement the education system of the day usually with evening classes to give factory workers instruction in the scientific principles of work shop practice.

You might say they were the forerunners of our present system of evening classes in the schools. Otto Klotz brought this to Preston.

This brings us to the whole field of education which was by far the most dominant of all his efforts in community work. Otto Klotz was Secretary of the Preston Board of Education from 1839 to 1891 except the years 1859 and 1860 when he was the Board's Chairman. When the Village of Preston was incorporated he was appointed Superintendent of Schools serving for 17 years from 1853 to 1870 on the County Board of examiners of teachers. Preston's first school was built in 1839 on property that became 849 Queenston Road. The first trustees were Isaac Salyards, Otto Klotz and Jacob Beck (whose son became Sir Adam Beck who was knighted for creating the Ontario Hydro Commission). His work in education is best noted for two particular causes he espoused and achieved.

First: He made Preston's school the first free school in Upper Canada. Previously parents were required to pay a fee for each child attending school. The fee was small but enough to prevent

some children from attending school. Klotz strenuously urged Dr. Edgerton Ryerson, Supt. of Common Schools for Upper Canada, to establish a free system for all schools. "You are right, Mr. Klotz" Ryerson replied, "but the people have first to be educated up to that standard". And so he did. By written and spoken word he put his case to the trustees and the rate payers of the community resulting in the establishment of the new free system in 1848. (Klotz was then aged 31).

Subsequently he received another letter from Dr. Ryerson, "I hope that in a few years a number of the schools will follow your example of voluntarily establishing free schools and then will the time be right to make free schools compulsory". As a matter of fact, 23 years later, in 1871, four years after Confederation, free schools did, indeed, become compulsory by reason of a piece of legislation known as "The School Act of 1871".

Otto Klotz' second major achievement in the field of education in 1865 was an expose of "the Irish National Readers" which at that time were the authorized readers for common schools. Assisted by 2 teachers of the Preston School he produced the expose that criticized the readers for the abundance of misspelled words, ungrammatical constructions, historical blunders and words and expressions unsuitable for children. Especially they criticized the absence of any article that might tend to evoke a feeling of patriotism in the minds of the pupils. One result of the expose was another exchange of correspondence between Otto Klotz and Dr. Edgerton Ryerson. Another result was that the newly formed Teachers' Association of Canada unanimously passed a resolution urging the necessity of substituting a series of reading books in the elementary schools better adapted to the requirements of our Canadian schools than were the Irish National Readers. However, because of procrastination, controversy and lack of funds 19 years before Klotz was to see his

efforts rewarded when the offending books were replaced by a new Canadian series in 1884.

One final note in educational matters: Otto Klotz maintained an interest in and concern for the German language and Preston, at that time, had a sizeable German segment in its population. He obtained permission for German teachers to be examined in the German language and he had charge of preparing the questions for the examinations. At the insistence of several teachers he, in 1867, prepared a German Grammar for the use of German pupils and for those studying German as a second language. He himself had the Grammar published. These books were used especially in Preston and in Berlin (Kitchener). In this he was applauded and supported by Dr. Ryerson, a Methodist minister by the way, who not only approved but learned the German language himself and urged his children to do likewise. Klotz, however, stressed to his German pupils and teachers the absolute necessity of learning English. "I was persuaded" he wrote in a letter to his son, "it was only a matter of time and of short duration when the people would come to the conviction that the teaching of English to their children was of paramount importance and that instead of teaching German exclusively, it should be taught as an auxiliary."

Bro. Klotz was initiated into Masonry in the Barton Lodge No. 11 (formerly No. 10 now No. 6) in Hamilton, on June 10, 1846, the second year in the short life of the 3rd Provincial Grand Lodge. Probably because of the rather long distance between Preston and Hamilton he seems not to have taken any active role in the work of The Barton Lodge. The only reference to him in the history of that lodge, written by Norman MacDonald and published in 1945 is the account of the presentation to Bro. Klotz of the regalia of a P.G.M. on the occasion of their 90th Anniversary on January 13, 1886.

The first meeting of Alma Lodge No. 39 (now No. 72) was held on August 21, 1856 and 11 members attended. One of them was Otto Klotz, who is noted in the role as an honorary member. From 1857 to 1863 Otto Klotz held the offices of Junior Warden, Senior Warden, and Senior Deacon. In those early days members of that lodge seemed to be taking turns each meeting in the chairs. He was Worshipful Master of Alma Lodge in 1863, 1864 and 1865.

He affiliated with The Grand River lodge No. 151, Berlin in 1866. The lodge marks him an honorary life member in 1886. Galt Lodge No. 257 bestowed honorary life membership in 1872. In 1869 Grand Lodge divided Huron Masonic District and Wor. Bro. Klotz was appointed the first D.D.G.M. of the newly formed Wellington District. He was the first Worshipful Master of Preston Lodge No. 297 in 1873. The lodge that bears his name, The Otto Klotz Lodge, No. 731 was instituted October 31, 1977.

In 1885 he was honored by Grand Lodge with the rank of Past Grand Master (honorary). The reasons assigned for this action are best described in the words of the citation that accompanied and indeed were a part of the honour conferred:

Dear Sir and Most Worshipful Master:

Your brethren of the Grand Lodge of Canada embrace this opportunity of bearing testimony to the zeal and ability with which you have endeavoured to further its interests since you became connected with the Craft. From the time of your entrance into the Grand Lodge in 1858 you have been constant in your attendance and have diligently performed all duties incumbent upon you in the various positions you have been called upon to fill. As Warden, Past Master and District Deputy Grand Master (I can only assume the omission of Worshipful Master is an oversight), you have served the Grand Lodge efficiently and as a member of the Board of General

Purposes continuously since 1864, you have taken a full share and often more than a due proportion of the labours of that body. It is, however, more in connection with the practical exemplification of that virtue which may justly be denominated the distinguished characteristic of Freemason's heart, that your name has become so widely known and will be long remembered.

As the Chairman of the Committee on Benevolence you have systematized the large expenditure of the Grand Lodge for this praiseworthy object to a remarkable degree and your perfect records of this department of Masonic work deserves the highest recommendation.

Reference should also be made to your excellent compilation of the resolutions of Grand Lodge and rulings of Grand Masters, which have proved of great use to the Craft in this jurisdiction and also to your valuable aid on the Committee on Ritual and Revision of the Constitution.

At the last annual communication of the Grand Lodge of Canada, it was resolved by an unanimous vote that the rank of Honorary Past Grand Master should be conferred upon you in recognition of the long and distinguished service rendered by you to this Grand Lodge.

We have then, Most Worshipful Sir, very great pleasure in presenting you with the regalia of a Past Grand Master, and we trust that you may long be spared by the favour of the G.A.O.T.U. to wear it, as a mark of the esteem and respect in which you are held by your brethren in Freemasonry.

Fraternally yours,
Henry Robertson, D.G.M.
Henry MacPherson, P.G.S.W.
Thomas Sargent, P.D.D.G.M.

HAMILTON, Ontario,
January 13th, A.L.5886

To elaborate slightly on some of the points touched on in the citation, let me add. He served as chairman of the Committee on Benevolence from 1863 to 1892 (the year of his death). In 1872-73 he assembled the first comprehensive index of all recipients of benevolent grants from Grand Lodge. He was named to the standing committee on the ritual in 1867 and again in 1884. In 1874 he compiled appropriate ceremonies for consecrating, dedicating and constituting a lodge, and for installing the W.M. and investing the officers. They were all published in 1876. In 1875 he drew up a handbook of the resolutions of Grand Lodge and the rulings of Grand Masters which would serve as a supplement to the Book Constitution. This proved so useful that a second, enlarged edition was issued in 1883, and remained, with additions, a part of our Book of Constitution until the new and revised edition of that book in 1980.

He was named, in 1885, as Chairman of a special committee to review the Constitution and the new revision was adopted in 1887. He was one of a three man committee together with M.W. Bro. Daniel Spry and R.W. Bro. Henry Robertson who brought forth a resolution in 1885 to change the name of our Grand Lodge by adding the words "in the Province of Ontario" to the previous style, "The Grand Lodge of A.F. & A.M. of Canada". This was in response to complaints from the Grand Lodges of other provinces of our use of the style "of Canada", with the inference that our jurisdiction was nationwide.

Then there was "The General Charge in the Ceremony of Installation" probably the best loved and most quoted of any part of our ritual. It was compiled and written by Otto Klotz. R.W. Bro. Wallace McLeod speaking at an installation and investiture ceremony at Moira Lodge No. 11, Belleville says of this charge, "in its entirety it is magnificent and contains the very essence of Masonry."

We are indebted to M.W.Bro. William Kirk Bailey for researching the sources of its various parts:

The first and the final paragraphs are from the early English ritual.

The second paragraph beginning "Masonry, my brethren, according to the general acceptance of the term...." is taken from the "Introductory address", to what in England is called "The First Lecture" first printed in 1798 in Browne's "Masonic Master Key" believed to have been compiled by William Preston.

The third paragraph beginning "Freemasonry from its origin to the present time...." is taken from the Grand Master's address delivered to the Grand Lodge of Canada at Ottawa, 11 July 1860 by our first Grand Master, William Mercer Wilson.

The fourth paragraph beginning "A Freemason's Lodge is the temple of peace, harmony and brotherly love...." and the fifth paragraph beginning "the object however of meeting in the Lodge...." are both from a toast to the Queen and the Craft delivered on December 27, 1864 to a Ladies Night held at Alma Lodge No. 72, Galt, by V.W. Bro. Otto Klotz himself when he was W.M. of the Lodge.

The entire section on the "ideal of a Freemason" is likewise written by Otto Klotz appearing at the end of an article entitled, "The History of Freemasonry" published in "The (Canadian) Craftsman" for March 15, 1868.

The General Charge has endured and undoubtedly will continue to endure as the greatest of several legacies left to us by our very esteemed brother, Otto Klotz.

The writer in "Whence Come We" speaks of Otto Klotz as, "capable wordsmith, not withstanding

a tendency to favour long, involved, Teutonic sentences." I want to give you a sample of his writing when he is in "full flight" so to speak. Hear him as he begins his Toast to the Queen and the Craft in Alma Lodge on December 27, 1864: "Ladies and Gentlemen," he begins, "in proposing the first toast of the evening which is the Queen and the Craft it is hardly necessary to make any preliminary remarks in reference to our noble Queen; the very name, when mentioned is sufficient to awaken that feeling of veneration and attachment which is so deeply planted in the heart of not only every Briton, but every good subject of her majesty - that sovereign who unquestionably is the noblest, the best of all the monarchs that ever held the sceptre of Grand Britain; loved and revered by all her millions of subjects and highly respected by every civilized nation under the canopy of heaven.

But in respect of the Craft which, according to Masonic custom, is coupled with the Queen, it may not be inopportune to give a few explanations regarding that so-called secret and mysterious brotherhood, the Freemasons, especially so since the brethren are this evening honored with the presence of so many ladies, whose amiable company they do not often enjoy in this manner. To the ladies, therefore, I shall endeavour to explain what Freemasonry is and in what the real secrets of the Craft consist.."

M.W. Bro. Otto Klotz was married to Elizabeth Wilhelm, a native of Brettenbach in Germany. Her family emigrated to Canada and she grew up on her father's farm in Wilmot Township. Elizabeth and Otto had 11 children seven of whom survived:

Dorothy born 1839, married Dr. D. Mylius:

Hon. Jacob E. born 1840, a bachelor who became Mayor of Preston in 1901 and President of Canadian Office & School Furniture Company where

he designed the familiar elementary school desk where the back of one unit served as the front of the desk behind it that flourished in schools across the country for generations:

Christine, who died at an early age:

Augusta W. born 1845 who never married but lived with her bachelor brother Jacob and was said to have been gracious hostess at all his social events;

Carl, born 1847 became one of the earliest orthodontists and who practiced in St. Catherines and was W.M. of Preston Lodge in 1880:

Emil, born 1854 who operated a china importing business in Toronto:

Otto Julius, born 1857 who became the Dominion Surveyor and surveyed the Alaska-Yukon borders and later became Dominion Astronomer and Director of the Dominion Observatory from 1917 to 1923, and was W.M. of Preston Lodge 1881-83-84.

M.W. Bro. Klotz died July 6, 1892 at age 75. His funeral was conducted under the auspices of the Grand Lodge by M.W. Bro. John Ross Robertson I.P.G.M. assisted by R.W. Bro. J.J. Mason, G. Sec'y, R.W. Bro. Hon. Gibson M.P.P., R.W. Bro. A. Jardine of Hespeler, R.W. Bro. Forsythe of Berlin, W. Bro. W.D. Hepburn a P.M. of Preston Lodge and others. His wife, Elizabeth, followed him in death just 27 days later on August 2nd. They were both laid to rest in the large family plot in Preston Cemetery. The plot is 25' square yet only 3 members of the family were ever buried there, Otto, Elizabeth and their daughter Augusta. Ironically the massive gravestone in the centre of the family plot measuring 7'x4 1/2x6 1/3' high gives no visible indication that Bro. Klotz was a Mason, neither in the German inscription or by any symbol. It was only by accident that I discovered the

top of the stone (too high to be observed from normal eye level) is designed to represent a scroll on which is engraved a huge square and compasses. One wonders why our familiar symbol was placed where it could not be seen.

Incredibly, for all that Otto Klotz did in and for the village and later the Town of Preston, there has been little in the way of lasting recognition of his extraordinary accomplishments. No street has been named in his honour, no park, no building, airport or bowling alley. There is an historic tablet in front of the Municipal Building honouring John Erb the founder of the community and another in Central Park honouring his son, Otto Julius, the astronomer, but you will seek in vain for a similar tablet to honour our esteemed brother. When the bronze tablet honouring Dr. Otto Julius was unveiled at Preston Town Hall in 1952 (it has since been moved to the park) Dr. Fred Landon, Chairman of the Historic Sites and Monuments Board of Canada, indicated that a similar tablet could have been placed to honour the father. To which we could all say "Amen".

When I was young there used to be a small, rather murky body of water formed by damming up a stream that flowed through the town. It was called Klotz' Dam, I am not sure why. It has long since disappeared. The site is now the parking lot of Eastern Steel - Frink of Canada Ltd.

Ironically there is a Ryerson Public School in the town honouring Edgerton Ryerson with whom Otto Klotz had to do battle at times in order to achieve what he envisaged for the food of education in the local school and in the district. But there is no Otto Klotz school. The only public recognition I know of for this remarkable man is the small plaque mounted on a huge rock outside the Preston, Hespeler Masonic Temple erected by the Masons of Preston Lodge No. 297 to honour their first Worshipful Master.

(at this point, R.W.Bro. Grimwood presented 16 coloured slides with the aid of a large screen)

Before closing this paper I am going to quote from something Otto Klotz wrote in a letter to his son, Otto Julius, just months before he died wherein he sets down a history of the Preston School and statistics concerning the more than 50 years he had been so closely associated with it. He wrote this at the request of his son who wanted a permanent record of just what his father had done in the field of education in the town. He ended the letter with this paragraph that could stand as a statement of his philosophy for living:

Now my dear Otto by delivering to you this book and these papers on file for the purpose above stated I entertain the conviction that an occasional reference and perusal of the same in after years, when I shall no longer be seeing you but am resting in my grave, will give you ample evidence that the resolve I made when a youth of about 20 years, to the effect that I would do all in my power to aid in the promotion of a good rational and liberal education for our rising generation has been conscientiously fulfilled, to the best of my ability during 54 long years of my connection with the Preston school as one of its trustees and that I have experienced many pleasant and gratifying results from my labours in so noble a cause embraced by me from pure love of the same. Your affectionate father, Otto Klotz, Preston, February, 1892.

Most Wor. Bro. Klotz - his contribution to his community and to Freemasonry was outstanding. He had a keen mind and a will to work. He was thorough and exacting in whatever he set himself to do. He encouraged industry and rewarded merit in those around him. He seems to have supplied wants and relieved necessities wherever he found them. He was a craftsman.

Note: On the 25th of May, 1987, Cambridge City Council officially named a new park on Dolph Street in the Preston area of the city, "Klotz Park" to honour the Klotz family.

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Charlie Grimwood

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INTRODUCTION TO MASONIC JURISPRUDENCE*

by

R.W.Bro. Robert T. Runciman

The term Masonic Jurisprudence is very broad and all encompassing. There have been numerous texts written about the subject and also about specific topics. It may be more accurate to entitle this paper An Introduction to Masonic Jurisprudence with the intention to give a broad general overview of the topic. The approach will not be philosophical, but rather practical. It is hoped that this paper will kindle the reader's interest and motivate him to extend his research into other areas. The direction of this paper will be to analyze the Sources of Masonic Jurisprudence, its application as well as interpretation between Grand Lodges, within Grand Lodge and between Masons.

INTRODUCTION

Every sovereign state, corporation and organization has a set of rules by which it is governed. They are variously called Constitutions, Statutes or By-laws and they range from very complex and technical state constitutions to very short and simple by-laws of a loosely-knit community neighbourhood organization.

Naturally disagreements and misunderstandings arise as to the interpretation and application of the laws. The application and interpretation of the laws of a sovereign state rest with the judicial branch of government. The interpretation and application of by-laws and regulations of an organization rest

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with the board of directors or the governing body under a different name. In Freemasonry that duty rests in Grand Lodge. There are, however, occasions when matters in dispute have to be settled in a court of law. Fortunately, in Canada and particularly in Ontario, the Craft has been able to settle its differences amicably and has not had to resort to the courts, thereby exposing itself to publicity which naturally results from court proceedings.

The philosophy and the science of the law and how it is applied and interpreted is called jurisprudence. Black's Law Dictionary defines jurisprudence as: "The philosophy of law, or the science which treats of the principles of positive law and legal relations.

In the proper sense of the word, "jurisprudence" is the science of law, namely, that science which has for its functions to ascertain the principles on which legal rules are based, so as not only to classify those rules in their proper order, and show the relation in which they stand to one another, but also to settle the manner in which new or doubtful cases should be brought under the appropriate rules.

Jurisprudence is more a formal than a material science. It has no direct concern with questions of moral or political policy, for they fall under the province of ethics and legislation; but, when a new or doubtful case arises to which two different rules seem, when taken literally, to be equally applicable, it may be, and often is, the function of jurisprudence to consider the ultimate effect which would be produced if each rule were applied to an indefinite number of similar cases, and to choose that rule which, when so applied, will produce the greatest advantage to the community."¹* The term jurisprudence is also applied, in a more narrow sense, to the body of law or course of decisions which develops in

*Superscript numbers refer to the numbered references.

the courts relating to a specific area or subject of the law. There is now developing in the courts a body of jurisprudence relating to The Canadian Charter of Rights and Freedoms. It is also applied to the law relating to the professions, as in medical jurisprudence. Roscoe Pound, a noted American authority on Masonic Jurisprudence stated: "We come back, therefore, to our question whether Masonic jurisprudence is simply a grandiose name for Masonic law or whether, on the other hand, there is a science of Masonic law distinct from the law of each Masonic jurisdiction? Is there, in other words, an organized body of knowledge above and behind each particular local Masonic law upon which the latter rests and fully and truly as the particular legal rules of one of our commonwealths rest upon the principles of general legal science and the principles of Anglo-American legal tradition? For the moment I shall assume that there is, and my purpose in this course will be, not to expound dogmatically the rules of Masonic law which obtain here or elsewhere, but to show, if I may, that there is a science of Masonic law, to examine its material and its methods, and to set forth its principles."²

Freemasonry because of its antiquity and universality is governed by rules which arise out of its own peculiar system of organization. They are derived from ancient usage, established customs and enactments of its various governing bodies. Masonic jurisprudence, for the purposes of this paper, may be considered as the philosophy or the science of the law which governs Freemasonry.

SOURCES

The Landmarks

In all systems of law the sources are usually buried in antiquity. It is difficult with any degree of accuracy to establish when these sources were formally established.

The use of the work Landmarks can be traced to quotations from the Scriptures.³ There are three sources (1) Job XXIV - 2 - "Some remove the landmarks; they violently take away flocks, and feed thereof" (2) "Remove not the ancient landmarks which thy fathers have set" Proverbs XXII - 28 (3) "Cursed be he that removeth his neighbours' landmark" Deuteronomy XXVII - 17.

Our Ritual has references to the Landmarks. The newly passed Craftsman is told "that he may offer his sentiments and opinions... under the Superintendence of an experienced Master, who will guard our landmarks..." the newly raised Master Mason is told that he is to preserve the ancient landmarks. The Master, before being placed in the chair,⁴ pledges to preserve the landmarks of the Order.

Roscoe Pound defines the term Landmark thus: "I take it that by the term Landmark of Masonry we mean one of a body of fundamental precepts of universal Masonic validity, binding on Masons and Masonic organizations everywhere and at all times; precepts beyond the reach of Masonic legislation, adherence to which by Masons and by organizations of Masons is a prerequisite of recognition as Masons or as Masonic."⁵ He states that he is absolutely certain that there are but seven Landmarks.⁶ They are:

- 1) Belief in God
- 2) Belief in the persistence of personality i.e. the immortality of the soul
- 3) A "book of law" as an indispensable part of the furniture of a lodge.
- 4) The legend of the Third Degree
- 5) Secrecy

- 6) The symbolism of the operative art
- 7) That a Mason must be a man, free-born and of age.

Albert Mackey. The well-known Masonic authority, lists twentyfive Landmarks. These landmarks may be briefly summarized as follows:

- 1) The modes of recognition
- 2) The division of symbolic Masonry into three degrees
- 3) The legend of the third degree
- 4) The government of the Fraternity by a Grand Master
- 5) The prerogative of the Grand Master to preside over every assembly of the Craft.
- 6) The prerogative of the Grand Master to grant dispensation for conferring degrees at irregular intervals
- 7) The prerogative of the Grand Master to give Dispensations for opening and holding lodges
- 8) the prerogative of the Grand Master to make Masons at sight
- 9) The necessity for Masons to congregate in lodges
- 10) The government of the Craft when congregated in a lodge, by a Master and two Wardens.
- 11) The necessity that every lodge, when congregated, should be duly titled

- 12) The right of every Mason to be represented in all general meetings of the Craft
- 13) The right of every Mason to appeal from his brethren, in lodge convened, to the Grand Master
- 14) The right of every Mason to visit and sit in every regular lodge
- 15) That no visitor, unknown to the brethren present or some one of them as a Mason, can enter a lodge without first passing an examination according to ancient usage
- 16) No lodge can interfere with the business of another lodge
- 17) Every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides
- 18) A candidate for initiation must be a man, free born, un mutilated and of mature age
- 19) A belief in the existence of God as the Grand Architect of the Universe
- 20) Belief in a resurrection to a future life
- 21) A "Book of the Law" constitutes an indispensable part of the furniture of every lodge
- 22) The equality of all Masons
- 23) The secrecy of the institution
- 24) The foundation of a Speculative science upon an operative art
- 25) These landmarks can never be changed

Both Mackey and Pound appear to be ad idem on the three criteria which must exist before a custom or a rule can be considered a Landmark.⁸ These three criteria may be stated as:

- 1) Immemorial antiquity, that is, it must have existed as Mackey states from "time whereof the memory of man runneth not to the contrary"
- 2) Universality, it must be accepted by all Masons and all masonic governing bodies
- 3) Absolute irrevocability, that is, it cannot be revoked, repealed or amended in any way by any masonic authority.

The existence of these Landmarks ensures that there will be stability in the Craft and have contributed to its longevity. It is perhaps fair to state that a Landmark is that without which Freemasonry cannot exist and determines the limit which a Grand Lodge cannot exceed.

In the last century Masonic writers quoted Mackey's twenty-five Landmarks with approval. As with any matter so basic to the existence of the Craft there will always be differences of opinion and debate as to what constitutes a Landmark. Some Grand Lodges in the United States have adopted specific Landmarks and they appear as a preamble to the Constitution.⁹

In 1920, the United Grand Lodge of England issued a statement entitled Aims and Relationships of the Craft which itemized some, and perhaps all of the Landmarks. This statement was distributed to all Lodges throughout Ontario by authority of the Grand Master.¹⁰ It has never been specifically endorsed by the Book of Constitution perhaps because once it becomes part of the Constitution it can be changed.

If it can be changed then it ceases to be a Landmark, as defined by Mackey and Pound. The Grand Lodge of Canada in the Province of Ontario has from time to time asserted its adherence to these landmarks.^{10a}

There is no doubt that there are Landmarks which govern the Craft and preserve its stability. Likewise, there is no absolute agreement as to what the landmarks are, although there may be a degree of consensus on some or part of them. It is, however, unchallenged that what can be changed is not a landmark. Gould, an English historian, after searching for a definitive list of landmarks stated: "Nobody knows what they comprise or omit; they are of no earthly authority because everything is a landmark when an opponent desires to silence you, but nothing is a landmark that stands in his way".¹¹

The Unwritten Law

In the Anglo-Canadian system of law there exists what is known as the common law. The common law is not codified, but on occasion it becomes so confused or such a dramatic change is required in the law that it may then become codified by a statutory enactment. An example of the recent codification of the law is in the area of consumer protection. the legal theory of "caveat emptor" - let the buyer beware - has been varied to give the buyer much more protection than he previously had under common law. The common law developed in the Canadian legal system from the usages and customs of England. They were brought to Canada as the country was colonized by the English. As the Canadian legal system matured a body of common law was developed to meet unique Canadian conditions and problems. Although there is a distinct body of Canadian common law developed through precedent - stare decisis - the genesis of our legal system rests in English Law.

Likewise in Masonic jurisprudence, there appear to be two distinct uses of the term common law. Firstly, that body of usage and custom which developed in the eighteenth century after the formation of the Grand Lodge of England in 1717. Secondly, that body of common law developed in the various Grand Lodges through rulings of Grand Masters. These rulings evolve from the interpretation and application of their respective Constitutions and also the application of Masonic common law in their particular jurisdictions.¹²

In this section of the paper the common law arising from usages after 1717 will be discussed. The rulings of Grand Masters will be considered in the section relating to the written law. It is more convenient and proper to consider the topic under that heading because many of the Rulings have been written into and form part of the Book of Constitution.

Any discussion of Masonic common law must out of necessity commence with consideration of the Landmarks. In the preceding section it was noted that Mackey delineated twenty-five landmarks. Pound, on the other hand, argues that there are but seven landmarks. He argues that the remaining eighteen are Masonic common law because they do not pass the test for a landmark. These tests are 1) Immemorial antiquity 2) Universality 3) Absolute irrevocability and immutability.¹³

Pound examines each of the landmarks enumerated by Mackey. He expands those which appear to him to be more doctrines or institutions of Masonic common law and not landmarks.¹⁴ Pound, for example, examines Mackey's fourth Landmark "The government of the Fraternity by a presiding officer called a Grand Master who is elected from the body of the Craft". He argues that there is every reason to believe that there were no Grand Masters prior to the election of Sayer on St. John the Baptist day

There is abundant evidence that Masonry was widely diffused as far back as the middle 1600's and that speculative Masonry was widely diffused in the seventeenth century. Had there been the office of Grand Master, or some similar title, it would most certainly have appeared in minutes and writings which were voluminous at that time.¹⁵

After the formation of the Grand Lodge of England in 1717 the office of Grand Master became a cornerstone of the Fraternity and it is firmly entrenched in the traditions of Freemasonry. Hence Pound argues that the office of Grand Master is not a Landmark, but rather a part of Masonic common law. It necessarily follows that any Landmark based on what Pound finds not to be a Landmark cannot itself be a Landmark. This is evident in Mackey's Landmarks numbered five to eight. This paper will not analyze each one of the Landmarks which Mackey established. Suffice it to say that for present purposes, what Mackey may have considered a Landmark may not meet the test and, therefore, according to Pound is part of the Masonic common law which forms part of the cornerstone of Freemasonry.

The Written Law

At the beginning of Chapter 2 of his book, Mackey states: "Next to the unwritten laws, or Landmarks of Masonry, come its written or statutory laws. These are the 'regulations' as they are usually called, which have been enacted from time to time by General Assemblies, Grand Lodges, or other supreme authorities of the Order. They are in their character either general or local."¹⁶ The written law is declaratory in nature and is often not a declaration of new law, but the authoritative codification and publication of already existing law. The law is made declaratory when it becomes necessary to make

a choice between conflicting rules or traditions or to harmonize the conflicting rules or traditions.

There are several manuscripts in existence dating back to the end of the fourteenth century which contain the traditions and regulations of the Craft. Over a period of time these regulations and traditions, which were originally transmitted orally, were reduced to writing. As these manuscripts were recopied they were amended and edited. In the eighteenth century when the Grand Lodge of England was formed, these ancient charges were transformed into a body of law to govern the new Grand Lodge. These Old Charges and General Regulations were compiled by George Payne, Grand Master in 1721, and first appeared in Anderson's Constitutions in 1723.

Paton,^{16a} when writing about the Written Law of Freemasonry stated that the General Regulations were those that have been enacted by supreme authorities of the Order which at the time had universal jurisdiction over the Craft. All Masonic jurists agree that regulations adopted before 1721 are general in nature. Paton goes on to state that the General Regulations, or the universal Written Law of Masonry is contained within a small compass of documents namely:

1. The Old York Constitutions of A.D. 926
2. The Constitution of Edward III
3. The Regulations of A.D. 1663
4. The Ancient Installation Charges
5. The Ancient Charges at Makings
6. The Regulations of A.D. 1703
7. The Regulations of A.D. 1717

8. The Regulations of A.D. 1720
9. The Charges approved in A.D. 1722
10. The General Regulations of A.D. 1721

The Ancient Charges generally refer to the relation of the individual Brother to his Lodge and to his Brethren, and the General Regulations relate to the regulation of the Craft as a whole. The formation of the Grand Lodge of England in 1717 is considered to be the genesis of Freemasonry as we know it today. Canadian and American Masonry began with Lodges which received their Warrants from the Grand Lodge of England. When these Canadian and American lodges formed their own Grand Lodges they naturally incorporated into their Constitutions the Ancient Charges and General Regulations mutatis mutandis.

The 39th Article in the General Regulations provides that every Grand Lodge has the inherent power and authority to make new regulations provided always that the Old Landmarks be carefully preserved. thus the Ancient Charges and General Regulations form part of the written law of Freemasonry. Many sections of the General Regulations have been changed by various Grand Lodges to meet local conditions. It may, however, be an axiom of Masonic Law that in jurisdictions where these regulations have not been formally or implicitly repealed by subsequent enactments, that the General Regulations still apply.¹⁷ The Book of Constitution of the Grand Lodge of Canada in the Province of Ontario contains the Ancient Charges.

In October, 1855 forty-One Lodges assembled at Hamilton, Ontario and decided to form an independent Grand Lodge of Canada. One of the most important matters was the framing of a Constitution. One of the first resolutions passed was that the

proceedings were to be conducted according to the rules and regulations of The United Grand Lodge of England.¹⁸ The Committee charged with the responsibility of drafting the Constitution recommended the adoption mutatis mutandis of the constitution of the United Grand Lodge of England as the Constitution of The grand Lodge of Canada. This was only a provisional constitution as a committee was formed to revise and amend it. At the Annual Communication in 1856 it was debated, adopted and ordered to be printed.¹⁹

Any constitution requires amendment from time to time for clarification and to meet changing circumstances. Our Constitution was reviewed and revised in 1864, 1887 and 1905. Another very intensive review of the Book of Constitution was begun in 1972 and two drafts of the amendments were circulated to the Constituent Lodges. Finally, at the Annual Communication in 1979, the amended Constitution was adopted. Since that date there have been several amendments.

Naturally a Constitution cannot be an all-encompassing document to cover all matters which arise in the day to day operation of a Grand Lodge. The Grand Master is called upon from time to time to make decisions based upon the facts before him and the Book of Constitution as he interprets it. These are called in Masonic jurisprudence Rulings of Grand Masters. These rulings, upon confirmation by Grand Lodge at its Annual Communication, form part of the jurisprudence of the Grand Jurisdiction. From time to time, Grand Lodge has also adopted certain resolutions that affect a certain Lodge or group of Lodges. An example would be dealing with concurrent jurisdiction. These resolutions also form part of the jurisprudence of the Grand Jurisdiction. There was a vast proliferation of these Rulings and Resolutions which until 1875 only appeared in The Proceedings. At this time, Rt.Wor.Bro. Otto Klotz extracted these from The Proceedings and compiled them into Rules

and Resolutions of Grand Lodge. On four separate occasions these Rules and Resolutions have been revised and edited.²⁰

From time to time there were Rulings of Grand Masters which were irreconcilable. Upon a compilation and revision of the Rulings where this situation arose, the Committee would select the ruling which it considered the best. At the time of the revision any Ruling relating to a local Lodge and not affecting the Craft in general would be deleted. At each of these revisions, the selection of the Rulings was confirmed by Grand Lodge at its Annual Communication and ordered to be printed. These Rulings thus have the force and effect of the law of Grand Lodge. In 1920, in the Preface to the Rulings of Grand Masters, Rt. Wor. Bro. Logan, Grand Secretary, observed: "Theoretically, a Grand Master's ruling or judicial decision ranks in authority next below that of the Constitution on a par with the by-laws and regulations of Grand Lodge, especially if such decision is confirmed by Grand Lodge and not afterwards reversed." When the last major revision was made to the Book of Constitution in 1979, the Committee carefully studied the Rulings of Grand Masters segregating them into four distinct groups:

- a) those that now served as rules of procedure;
- b) those that covered a general principle;
- c) those that applied to very specific cases; and
- d) those that no longer seemed relevant.²¹

In general the Rulings which fall into category A and B form part of the Book of Constitution. Those in category C and D would be amended or deleted entirely. Since 1979 in Ontario all Rulings of the Grand Master are valid only until the next Annual Communication of Grand Lodge. If they are approved at the Annual Communication they are incorporated into a revision of the Book of Constitu-

tion, if not, they are no longer of any force or effect. (see S-72 Book of Constitution). In the Preface to Rulings of Grand Masters. Rt. Wor. Bro. Logan, when referring to a conflict in Masonic legal authority, stated: "In general, when Masonic laws conflict, their authority ranks in the following order: 1. Landmarks 2. Constitution of Grand Lodge 3. By-laws and Regulations of Grand Lodge 4. Lodge By-laws 5. The changeable part of the unwritten laws. Where two laws, both belonging to the same one of these five classes, are opposed or contradictory to each other, the one enacted last prevails." Since Rulings of Grand Masters, if approved and if recommended became an amendment to the Book of Constitution, it is no longer practical, at least in Ontario, to consider where these Rulings rank in authority. It may, however, prove useful in attempting to place an interpretation upon a section of the Book of Constitution or when considering the jurisprudence of other Grand Jurisdictions.

The last source of the Written Law of Masonic Jurisprudence and the one most familiar to most Masons, is the by-laws of the constituent Lodges. It is sufficient to state that they apply to the particular Lodge and are designed for the day to day operation of the Lodge. These by-laws regulate inter alia the time and date of Lodge meeting and annual dues. In order to maintain some control and a degree of uniformity among Lodges, these by-laws are of no force or effect until they are approved by the Grand Master.

THE APPLICATION OF MASONIC JURISPRUDENCE

Having considered the sources of Masonic Jurisprudence we must now examine how that jurisprudence is interpreted and applied within a Grand Lodge and between Grand Lodges. Consideration must also be given to the consequences of the breach of Masonic Law.

How are the Landmarks applied in Masonic Jurisprudence? In the Ritual the Entered Apprentice is told that his fidelity must be exemplified by a strict observance of the Constitutions of the Fraternity and by adhering to the Ancient Landmarks of the Order. The Fellow craft is told that he may offer his opinions under the superintendence of an experienced Master who will guard the Landmarks against encroachment. The Master Mason is enjoined to preserve the Landmarks sacred and inviolable. The Master-Elect at Installation promises that he will not permit or suffer any deviation from the Ancient Landmarks. The Junior Deacon in Kipling's poem My Old Mother Lodge Back Home said "We knew the Ancient Landmarks and kep'em to a hair."

What happens when a Freemason does not adhere to an Ancient Landmark? In the Book of Constitution S-410 there is enumerated a list of Masonic offenses. Among them is the offense "To violate any of the several obligations, other injunctions of the ritual or any of the Landmarks of Masonry." By violating a Landmark one commits a Masonic offense and is subject to a Masonic trial. If found guilty the Freemason is subject to Masonic punishment. The improper revelation of any of the secrets of the various degrees is considered a heinous Masonic crime.

The belief in the existence of a Supreme Being is a Landmark of Masonry and, therefore, to profess atheism is a violation of a Landmark. This violation is subject to a Masonic charge and trial. If found guilty at trial, the Freemason will receive Masonic punishment. A Freemason may also be charged with a Masonic offense if he transgresses one of the Ancient Charges. An example of this is the "bringing of private piques and quarrels into the Lodge". An offense of this nature does not affect the public at large, but it does disturb the peace and harmony which is expected to exist within the Fraternity. The revelation of the Secrets and the bringing of piques

and quarrels into the Lodge would bring the Mason into disrespect by all worthy Masons, but it would not be of any consequence to the world at large. Less serious situations can be amicably settled in the true spirit of the Craft without recourse to the very serious consequences of a Masonic trial and punishment.

In discussing Masonic Trials in 1872, Rt. Wor. Bro. J.K. Kerr noted: "In general terms, it may be said that every violation by a Mason of his Masonic covenant or obligations, or of the established laws, usages and customs of the order, - every violation of the moral law and every violation of the laws of the land involving moral turpitude, is a Masonic offence."

He went on to say, "Masonic tribunals do not assume to adjust mere legal rights - pecuniary or otherwise; nor do they take cognizance of difficulties of a legal character growing out of business transactions between brethren, or breaches of contract or agreement between one Mason and another, unless the circumstances disclose unmistakable fraud, or moral turpitude on the part of the offender."²²

In Masonic Jurisprudence every offense is a crime because in every violation of Masonic law there is not only sometimes an infringement of the rights of an individual, but always super-imposed upon this "a breach and violation of public rights and duties which affect the whole community [of the Order] considered as a community." This is the very definition of a crime given by Sir William Blackstone.²³ And further Mackey states "And hence too, in view of the public injury that every Mason inflicts upon the Masonic community, when he transgresses the municipal law, we arrive at the principle that all penal offenses are crimes in Freemasonry: That is to say that all private wrongs to the individual are public wrongs to the order".²⁴

It may appear at first glance that if a Freemason is punished once by the Courts of the land,

for an offense which he committed, it would be grossly unfair and unjust that he be punished again for the same offense. When a Freemason transgresses the law of the land he also commits a Masonic crime, for by committing the wrongful act he not only transgresses the Masonic law of obedience to the laws of the country in which he resides, but he also brings "shame upon the Craft" for which he may also be punished. It is a settled axiom of Masonic law that every offense which a Freemason commits is an injury to the whole Fraternity. If nothing else, the bad conduct of ²⁵ single member reflects discredit on the whole institution.

That which has been written above applies to transgressions of the law which are of an infamous and ignominious nature and a breach of the moral law. There may be infractions of the law where the breach is not contrary to the moral law. For example, a breach of the rules of the road in a motor vehicle statute, or the breach of game and fish regulations. These infractions are not such as would cause the offender to lose his reputation and consequently bring the Craft into disrepute.

It is not the direction of this paper to examine in detail the intricate nature of a Masonic trial; that is far beyond its present scope. It will be sufficient to state that after a finding of guilty in a Masonic trial in Ontario the punishment can only occur after the punishment has been confirmed or varied by the Committee on Grievances and Appeals as set out in S-423 of the Book of Constitution.

The object of all punishment is two-fold: to vindicate the majesty of the law and to prevent future violations of the law. But in Masonic jurisprudence another element is added, ²⁶ that the character of the institution may remain unsullied.

Reprimand is the least severe in the scale of Masonic Punishment. It is administered at a time and

place as directed by the Grand Master and is provided for in S-423(d) of the Book of Constitution. Mackey observes that the punishment of reprimand consists in the fact that the reprimand has been ordered and not in the uncourteous terms with which the reprimand may be clothed.²⁷ After a finding of guilt the punishment ordered may be a suspension from the lodge. This suspension may be for either an indefinite period, or for a definite term of not less than three months and not more than three years as provided in section 423(a) i-ii of the Book of Constitution. Expulsion is a most serious punishment and is only carried out after the Committee on Grievances and Appeals has given most careful deliberation to the matter.

Having considered Masonic offenses and the breach of landmarks and regulations as they affect individual Masons, it is now necessary to consider the breach of landmarks and other Masonic law between Grand Lodges. The first question which arises is how does one Grand Lodge know what another Grand Lodge is doing. There is much inter visitation between Grand Masters and Grand Lodges. Indeed, each year in the Proceedings our Grand Master enumerates the Grand Lodges which he or his representative have visited. There is also an enumeration of the Grand Masters or their representatives who visit our Grand Lodge. In addition there is the Conference of Grand Masters of Masons in North America and the Conference of Grand Masters of Canada where ideas are interchanged and discussed. These conferences are a link between Grand Lodges enabling them to warn each other of errors or pitfalls which are to be avoided. In addition there is in each Grand Lodge a committee charged with the responsibility of reviewing Proceedings from other Grand Lodges with which they maintain fraternal relations.

In Ontario the committee is called the Committee on Fraternal Correspondence and its

mandate is set out in S-136 of the Book of Constitution. Mackay had this to say about these committees: "The Committees on Correspondence are the links which bind the Grand Lodges into one united whole in the pursuit of knowledge; they are the guardians appointed by their respective bodies to inform their constituents what has been the progress of the Institution for the past year - to warn them of the errors in discipline or in Masonic science which they may suppose to have been committed - and to suggest the best method by which these errors may be avoided or amended."²⁸ Mackey pointed out that Proceedings of Grand Lodges are not printed for wide distribution and it is impossible for large numbers of members of the Craft to be aware of their contents. Grand Masters and Grand Lodges are not always correct and Mackey opined that it was part of the duty of the committees to²⁹ point out errors and warn their own constituency of pitfalls.

What happens if a Grand Lodge violates a Landmark and is not prepared to rectify the situation? The most serious consequence is the refusal to recognize or the withdrawal of recognition by other Grand Lodges. An example of this is the Grand Orient of France. Both Mackey and Pound agree that the existence of a "Book of Law" forms an indisputable part of the furniture of a Lodge and is a Landmark. The Grand Orient of France uses a blank book called the "White Book" in place of the V.O.S.L. The existence of the "Book of Law" or the V.O.S.L is one of the prerequisites for recognition by the Conference of Grand Masters of Masons of North America. Because the Grand Orient of France does not meet this requirement it is not recognized by the Grand Lodge of Canada in the Province of Ontario.³⁰⁻³¹ Where recognition is withdrawn there is a complete end of fraternal contact and Grand Representatives are withdrawn. To hold Masonic communication with a member of such a Grand Lodge (a clandestine Mason) or a Lodge, a Mason is guilty of a Masonic offense.³²

The Grand Master also has jurisdiction to revoke or suspend the Warrant of a Lodge under his jurisdiction which has transgressed the Masonic law. This provision is found in S-179 of the Book of Constitution and is one of the Grand Master's important prerogatives. In keeping with the whole spirit of Freemasonry this is not done arbitrarily, but only upon notice to the Lodge and only after the Lodge has had the opportunity to show cause why the revocation should not be ordered. By the very nature and spirit of the institution this is not a situation which would arise often. From time to time there have been infringements by a Lodge into the jurisdiction of another Grand Lodge. This has occurred, for example, through the improper initiation of a Brother. These infringements are matters which are resolved amicably between Grand Lodges in the true spirit of the Craft and the offending Lodge has been admonished by its own Grand Lodge.³³

INTERNATIONAL MASONIC LAW

Because of the universality of Freemasonry whose branches are spread over the four divisions of the globe there is an element of international law in Masonic Jurisprudence. As between nations there is a body of the law known as public international law which governs relations between states and settles international disputes. Indeed there is the International Court of Justice, at the Hague, the Netherlands, where these matters are adjudicated upon. There is also the United Nations which may be likened to a form of world government.

There is no International Masonic Organization in the world with the authority, either expressed or implied, to control Grand Lodges. There are Conferences of Grand Masters in North America, Canada and Australia but they only have power to discuss and recommend and anything done by these Conferences is not binding on any Grand Lodge. Every regular Grand Lodge is a sovereign body owing

allegiance to no other Masonic body, however styled, nor to any other Grand Lodge.³⁴ There seems to be perhaps not a law or landmark but an international convention, that there³⁵ be at least three Lodges to form a Grand Lodge.³⁵ Indeed this is one of the criteria for recognition used by the Conference of Grand Masters of Masons in North America and consequently, by the Grand Lodge of Canada in the Province of Ontario.³⁶ There is also the doctrine of comprehensive jurisdiction which means that on the formation of a new Grand Lodge in any territory, all Lodges in that territory must be members of that Grand Lodge.³⁷ Exclusive jurisdiction is also used when discussing the recognition of Grand Lodges. This means that there³⁸ can only be one Grand Lodge in any given territory.³⁸ In his paper³⁹ Bro. Draffen discusses the recognition of the Grand Lodge of Alaska which is now recognized⁴⁰ by the Grand Lodge of Canada in the Province of Ontario.

The proposition that comprehensive and exclusive jurisdiction are international conventions and not Landmarks is demonstrated by the fact that there are two lodges in Quebec - St. Paul's 374 and St. George's 440 in Montreal and one in Halifax, Nova Scotia - Royal Standard 398 - which still hold English warrants. In addition there are approximately seventy lodges in India, twenty-five in New Zealand and four in Australia with similar warrants. Each of these countries has its own Grand Lodge.

These Lodges hold their English warrants due to a historical anomaly. The usual procedure in such cases is that the older Grand Lodge undertakes not to issue new warrants while refusing to force its constituent lodges to join the new Grand Lodge.

As different governments of the world recognize each other and exchange representatives or ambassadors so do Grand Lodges recognize each other and exchange Grand Representatives. The earliest recognition of the practice was in 1772 when the

Grand Lodge of England and The Ancients resolved that there should be "constant correspondence betwixt them".⁴² The Book of Constitution, section 80 provides for the appointment of Grand Representatives.

To illustrate the degree of diplomacy and the desire to recognize the sovereignty of each Grand Lodge reference can be made to a proposed amendment to section 80 of the Book of Constitution of our Grand Lodge. In 1981 it was proposed to amend that section by limiting the Grand Representatives' term to six years. This proposed amendment was considered by the Committee on Constitution and Jurisprudence and the Board of General Purposes. Since the members were of the opinion that the proposed amendment would be tantamount to dictating to another Grand Lodge the terms of representation of its representative it⁴³ was not approved as an amendment to the Constitution.

CONCLUSION

This paper is intended to be a brief introduction to the mysteries and intricacies of Masonic Jurisprudence. It is not a subject in which everyone is interested but it is one which touches one's career in Masonry from the time an application is submitted through the various degrees, progressing through the chairs to the office of Worshipful Master as well as one's conduct as a Mason in the community. It is hoped that this brief exposure to Masonic Jurisprudence will whet the interest of the reader and direct him to further his research into the hidden mysteries of the science.

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INTRODUCTION TO MASONIC JURISPRUDENCE

Robert T. Runciman

* * *

REVIEW OF A PAPER PRESENTED TO THE HERITAGE LODGE

March 16, 1988

by

R.W.Bro. Robert T. Runciman
entitled

"Introduction to Masonic Jurisprudence"

THE FIRST REVIEW - was prepared by R.W. Bro. H. Allan Leal, P.G.S.W., Past Master of Ionic Lodge, No.25, Toronto District 3, and a Member of the Heritage Lodge. The review was read in lodge by R.W.Bro. Jack Pos.

Worshipful Master and Brethren:

Rt. Wor. Bro. Robert T. Runciman has written, in relatively brief compass, a highly readable and attractive piece on the components of masonic law and regulation, how that law is interpreted and applied within the constituent lodges, by grand Lodge and between Grand Lodges both nationally and internationally. That is not an easy task to perform without inviting disagreement, particularly amongst lawyers. With the greatest respect, I find it easy to admire and difficult to disagree seriously with anything in the paper.

That may be attributed in large part to the fact that the learned author has invoked in aid one of the most scholarly and prolific jurisprudential writers in the person of the late Roscoe Pound of the Law School of Harvard University. It was my great privilege to meet Dean Pound when I was doing my graduate work at Harvard. He was still fairly spry and full of work, although very advanced in years. There was only one good eye left between his secretary of long standing and himself, so the production had fallen off a little. Pound to me was quite a figure, wearing a green eye shade and the black

cloth cuffs which telegraphers used to wear in the golden age of steam railroading. He was a mason, of course, and an illustrious one, and it is an entirely happy circumstance that he turned his great knowledge and abilities as a jurisprudential scholar and writer to masonic jurisprudence.

It is interesting, as a definitional matter, that, in Canada, where two legal systems pertain in two different languages, an initial obstacle to understanding exists with respect to what is meant by the term jurisprudence. In the English language and the common law, it means the philosophy and the science of law, its content, its interpretation, its purpose and its application. As our author points out, it is sometimes used to mean, more narrowly, the body of doctrine laid down by judicial decision as one would speak of the jurisprudence under our Charter of Rights and Freedoms meaning the body of law in the decided cases under the Charter involving its interpretation and application. In the French language and the civil law, the term jurisprudence is confined to the latter meaning. It is used solely to define the decisional law on the Civil Code as interpreted and applied by the judges. In addition, of course, the term jurisprudence in the French language is given the characteristic flair of emphasizing the last syllable and pronouncing it as a French nasal vowel.

In dealing with the content and concern of jurisprudence, the author states that it "is more a formal than material science. It has no direct concern with questions of moral or political policy, for they fall under the province of ethics and legislation". This may well be true of some schools of jurisprudence, such as the positivists. I hope that it is accepted today that the school of positivism has been largely discredited. Leading jurisprudential writers like H.A.L. Hart and Lord Devlin in England and Lon L. Fuller in the United States have devoted their lives to the study and presentation of the relation of law and morals in society. There is no

question that law is or seeks to reflect moral principles. This has been accepted for generations. What is still debated is the source of the law's morality. To Hegel it was the "Grundnorm", to Oliver Wendell Holmes, a brooding omnipresence in the sky, to Thomas Aquinas it was divinely inspired, and to Fuller it was self-generated. But again, it is the source of the morality and not its presence that is the subject of debate.

The subject of morality is pervasive in masonic jurisprudence and of special significance in the prescriptions or rules concerning masonic conduct and the code of masonic offenses. These rules are set out in our Book of Constitution as are the rules respecting the trials and punishment for commission of masonic offenses. With respect, I question the utility and the essential fairness of classifying, as the author of our paper does, every masonic offence as a crime. It is certainly true that conduct of a criminal or quasi-criminal nature involving moral turpitude is a masonic offence. This is clear from section 410(m) of the Constitution. But it is quite another thing to suggest that a breach of every regulatory provision, no matter how trivial, is or should be classified as a crime. The Book of Constitution refers to all transgressions as masonic offenses and it would be both constitutionally appropriate and less draconic to retain this nomenclature.

As a mason and a lawyer it was a privilege and a pleasure to read the views of someone similarly qualified on the important subject of masonic jurisprudence. I commend it to my brethren for a statement, easily manageable at one sitting, of the basics of how we are governed.

THE SECOND REVIEW - was prepared by R.W. Bro. George F.W. Inrig, P.G.R., Past Master of Faithful Brethren Lodge, No.77, Lindsay, and a member of the Heritage Lodge.

Worshipful Master and Brethren:

A certain gentleman from Newfoundland applied for the position of Police Constable in his home town. He appeared before the Police Commission to establish his qualifications. He was advised that the examination would cover several topics. The first question was a "Common Knowledge" matter: How many days of the week begin with a "T" and what are they? "Dis takes a pile of tinkin" He said and He thought and thought. After a while, He said: "There be two days of the week that begins with a "T" and they be "Today" and "Tomorrow" ". His answer was considered ingenious and He was allowed to proceed. The second question was "Mathematical": How many seconds are there in a year? Again He thought and thought and borrowed a pencil and paper to do His calculations. Finally, He said: "There be twelve seconds in a year". Asked to explain He said: "There be the second of January, the second of February, the second of March and so on". The third question was "Historical": "Who killed Abraham Lincoln?". "Dis also takes a pile of tinkin" He said and He thought and thought. After some time, it was suggested that He could retire to the local library to gain some assistance and return with the answer. On His way to the library, He met a friend who enquired if He had been successful in obtaining the job. "I tink I have, they's got me on a murder case already".

As a former Law Professor, one of my concerns in teaching a course in "Commercial Law" to the commerce students at Dalhousie University was that I not impart a "Little Learning" for "A little learning is a dangerous thing" and the Dean of Law was concerned that the Commerce students, having had one course on Commercial Law, would consider themselves lawyers. I don't know whether the Dean was concerned that they would not seek professional advice or that some poor lawyer might be deprived of his fees.

In speaking to The Heritage Lodge about Masonic Jurisprudence, Right Worshipful Brother, His Honour, Bob Runciman has imparted a "Little Learning" to the brethren and hopefully this has not convinced the brethren that they are now authorities on "Masonic Jurisprudence". We have, in our Grand Jurisdiction, adequate brethren, in the persons of certain Past District Deputy Grand Masters, who, having looked at the constitution, fulfil that role.

Brother Runciman has undertaken a large task. He has narrowed it somewhat by proclaiming that He is presenting "An Introduction to Masonic Jurisprudence" and has stated his aim to be "To kindle the reader's interest and motivate him to extend his research..."

He has addressed the various areas or sources of regulation contributing to Masonic Jurisprudence. One area that he has not pursued in this paper, and this is not a criticism, since to do so would have been to extend the length of this paper, is the area in which the public courts have ruled on masonic matters. The Grand Lodge of Canada in The Province of Ontario has been singularly fortunate in not having developed a body of Masonic Jurisprudence from the public courts of Ontario, and I know of no cases in the other Grand Jurisdictions in Canada. Our Sister Grand Jurisdictions south of the border have not been so fortunate and there are volumes of cases that have been decided involving Masons, Masonic Trusts and properties, and the Grand Lodges of several Masonic Jurisdictions. Whether our Grand Lodge will remain so fortunate in view of the expanding application of human rights and the interpretation of the Charter of Rights and Freedoms remains to be seen. The participation of the public courts in Masonic Jurisprudence may be an area that The Heritage Lodge may wish to research on a future occasion.

To my knowledge, we do not have a body of experts in Masonic Jurisprudence. The Committee on

Grievances and Appeals of the Grand Lodge is composed of Judges, Lawyers and Past Grand Masters. The Past Grand Masters are a very knowledgeable group and it has been my observation that they are a very fair-minded body. the Judges and Lawyers on the committee may not be knowledgeable about specific Masonic Jurisprudence, but they bring to the Committee their professionalism and the conservatism of the Legal Profession.

Brother Runciman dealt briefly with the matter of masonic trials. Our masonic trials have dealt with specific offenses and the rulings have not formulated any principles which have had any profound effect on our Jurisprudence. It is, however, a potential source for research.

As a former Chairman of the Committee on Grievances and Appeals, I have cautioned the committee and the Grand Lodge against holding masonic trials. Some method to rid the Craft of wayward members should be devised rather than the holding of trials within the Lodge Room by brethren whose knowledge of court procedure and the receipt of evidence is gleaned from the television.

Masonic trials are divisive and more often than not the conclusion, whatever it may be, tends to weaken masonry rather than strengthen it.

Brother Runciman is to be congratulated on his paper. He has completed substantial research in its preparation and has presented it in a way that should prove interesting to the reader. His comparison of the development of masonic jurisprudence to that of the English Common Law is appropriate. He has, in my opinion, created the motivation for the brethren to extend their research.

WILLIAM CHARLES WHITE

Rt. Rev. William Charles White
Bishop of Honan

Dr. William Charles White
Professor of Chinese Studies University of Toronto
Director Far Eastern Collection
Royal Ontario Museum

R. W. Bro. William Charles White
Past Grand Chaplain
Grand Lodge A.F. & A.M. of Canada
in the Province of Ontario

by

R. W. Bro. John W. Auckland
Charter Member of the Heritage Lodge No. 730

William Charles White, a distinguished Mason, had two outstanding careers; first as a missionary in China and secondly as a collector and curator of the western worlds greatest collection of Chinese archaeology.

He was born at Ivy Bridge, accompanied by his mother, a brother and two sisters emigrated to Canada where they joined his father who had previously come to this country and settled in Norwood, a small country village about twenty-five miles east of Peterborough. Here his father, a stone mason, had built a substantial house for the family; With solid brick walls, eighteen inches thick, a

*Paper presented at the Regular Meeting of The Heritage Lodge held in the Masonic Lodge Rooms, Sault St. Marie, Saturday, May 14, 1988.

cottage roof and spacious veranda. It still stands like a sentinel guarding the western entrance to the village.

In the 1880's Norwood possessed few attractions of little challenge to boys except the exploration of the countryside. There were no cinemas, no bowling alleys, no cars, no radios or televisions. They got together for games such as football, baseball or hockey.

On Sunday there was little alternative but to attend church. Norwood had a number of churches; Church of England, Methodist, Presbyterian, Roman Catholic, Baptist and churches of smaller denominations.

It was in the Church of England, Christ Church in Norwood, a Church built in 1860 that William White preached his first sermon on December 30th, 1894. Afterwards he made the following entry in his diary:

"Tonight I preached for the first time in Norwood. (Rev. 3:20). There was a fair turnout. It was awful. The hardest time I ever had. When I knelt down in the pulpit I was out of sight completely. I felt like staying there! I received the message, "Fear not and go" but I did fear and shake just the same. Ma was at the church and Mrs. Williams. They said I got through all right but -----?"

William White's parents professed allegiance to the Church of England although, they rarely attended services on more than special occasions such as Christmas, Easter, Thanksgiving, they remained strict in their insistence that all their children be present at church every Sunday. The family did not observe the institution of family prayer to their children and saw that they were said each night. or did they allow any recreation on Sunday.

Close family bonds existed amongst most of the members of the White family. William, however, did not appear to have shared this relationship to the same extent as the younger members of the family. Although he found it hard to relate to members of his family, while attending high school, he became close friends with Edward Pitt Cuffe, a young business man who had employed him as after school help.

Edward Cuffe was only eight years older than William. He had acquired a store when his father dies. He had wanted to enter the Ministry but because of his business liabilities he had been denied an education. He became a lay reader in Norwood's Christ Church and he had an influence on William in his choosing the Ministry for his life's work. In later years, whenever William White visited Norwood, he was always entertained by the Cuffe's in their large house on Queen Street.

After he finished High School, William White joined the Y.M.C.A. in Kingston as an assistant secretary. While in Kingston, he was one of the original members of a group formed "To Protect the Imposed Authority of Leadership of a Christian Union". This group consisted of Church Goers of various denominations and they called themselves "The Kickers Club". At various times the Club contained a Japanese, who later became Vice-chairman of the Board of Tokyo University, four who became medical doctors, four who became leaders in the educational field, one who was the engineer who designed the Hotel Frontenac, the Bank of Commerce Building in Toronto and the Royal York Hotel and one who became the Bishop of Honan.

While in Kingston, William White was a member of the Militia Regiment Princess Louise's Own Rifles. He was greatly honoured when the regiment was selected to supply the Guard of Honour at Sir John A. MacDonald's Funeral Service from the St. George

Cathedral in Kingston. The whole White family had been a staunch supporter of Sir John and had admired him greatly as Prime Minister.

It was not until William White left Kingston and became the Secretary of the Y.M.C.A. in Ottawa that he kept a diary. It is from his diaries that we find out what kind of person he was. He was by nature an active man, an extrovert. At the same time he displayed a tendency towards contemplativeness and was frequently given to introspection. Prayer, study and meditation occupied an important place in his daily life. He believed that if he kept God's will, nothing could prevail against him.

Besides the insight into William White's religious life to be drawn from his diaries, much helpful information comes from his Bible. This book, which rested on his night table the night he died, was given to him when he left Ottawa in March 1892. Its pages had turned brown with age and use. Between them were bits of heather, four leafed clovers and other souvenirs of days long passed. This Bible was William White's most treasured possession and was his constant companion for over sixty years.

Many years ago, a Chinese craftsman rebound the Bible. At the front and back, White had added blank pages and on these he had copied poems and quotations which had special meaning to him. Many of these poems and quotations formed familiar common property for the Christian community. They were frequently quoted. Throughout the Bible, familiar passages were underlined with comments added in the margin. When translation from the original Greek, to him, seemed inaccurate he would add his own version. At the back of the Bible, White compiled a brief concordance, with lists of important subjects, names and birthdays of friends he wished to remember.

It was while carrying out his religious activities at the Y.M.C.A. in Ottawa that he found a renewal in religion even to the point of ecstasy. His private

confrontations with God were more often more real to him than his association with his colleagues and friends. GOD PROTECTED HIM. Later he wrote, "He is keeping me wonderful these days."

Heaven was a certainty to William White. His faith, his conviction released in him an inexhaustible energy and confidence in his own ability, confidence derived from "the authority of the Right". An exuberance accompanied his youthful, relentless curiosity throughout his life. At an early age he seemed to possess an intuitive insight into the thinking of his contemporaries. Few opportunities to challenge his companions were passed unheeded. On the first page of his diary he wrote, "Had a good square talk on spiritual subjects with Mr. Germain". His diary contained the phrase "Good Square Talk" frequently. Also on the first page of his diary we find that he had already committed himself to a life motivated by religion. There remained little uncertainty about the course his life would follow. The mystique of missionary work touched White and it confirmed in him his determination to take the message to foreign lands.

William White enrolled in theology at Wycliffe College in Toronto and after graduation was ordained in St. Alban's Cathedral on May 31st, 1896. While at College, as well as maintaining a high scholastic record, he was very active in sports and other activities of the college. He also maintained a very rigorous schedule of religious activities, preaching, teaching Sunday School and attending religious meetings.

While at college he acquired much medical knowledge in surgery, dentistry and prescriptions by visiting hospitals and the University's Faculty of Medicine. He followed medical students into clinics and wards and even into morgues to watch post-mortems. This knowledge proved very useful to him as a missionary because he was often called upon to perform surgery, pull teeth and dispense medicines.

While at college, William White met Annie Rae. Before he left for China, they considered marriage but the church administration advised against it. So on January 21st, 1897, William White sailed for China alone. She was to join him the next October in China and they were married in the Trinity Cathedral in Shanghai.

He arrived in China after the Boxer Rebellion, during which many missionaries had been killed. He believed the easiest way to gain confidence with the people was to adapt their language, dress and customs. He even wore a queue, an artificial one until his hair grew long enough so that he could have a natural one. He first worked among the lepers in Fuliën and then was assigned to work among Chinese scholars who had hitherto firmly resisted the Christian gospel. This work profoundly influenced White's life. The Chinese scholars, he stated, "took me in as an older brother and treated me handsomely." He sailed in sampans, organized flood relief and dealt with bandits.

In 1909, William Charles White was consecrated a Bishop and was sent to Honan. He was the first Bishop of the Anglican church in Canada serving in the diocese of Honan consisting of thirty-five million persons and covering sixty-eight thousand square miles of territory. He remained in Honan until 1934. He retired from this position because he was convinced that it was in the best interests of the church that a native Chinese should be elected Bishop. As a Bishop, he displayed a genius for organization that resulted in the construction of churches, residence schools for boys and girls, an orphanage and a hospital. White's philosophy was that the institutions built by the missionaries should be staffed and operated by the Chinese and complete control should be put in their hands as soon as possible.

It was while he was in Honan Province, that White became interested in archaeology. He found

near Kaifeng the historic site of a Jewish Synagogue which had been abandoned about 1851. All that remained were two large stone tablets and a carved stone laver. One was dated 1489. It was known that the Emperor Ling Hsing had granted permission to the Jews to build a synagogue in 1183. Years later, in 1942, he wrote a paper on all of the research he had done about the Kaifer Jewish Colony.

In the 1920's White could sense a change about to take place in his career. His work had been done well and the Chinese would soon be able to assume control over their church and the political unrest pointed to the possibility of foreign missionaries no longer being allowed in China. In 1924, while on furlough, Bishop White met Dr. C.T. Currelly, curator of archaeology at the Royal Ontario Museum. Their meeting aroused the William White's interest in collecting for the museum and during the next ten years in Honan his efforts gradually shifted from the affairs of the church to the field of Chinese archaeology. Through practical experience he became an expert in the field of collecting material. Although at the time there was some feeling that he had abandoned his mission, his contribution to the Royal Ontario Museum has been judged outstanding. Thousands of articles, representing Chinese civilization through the ages, were sent to Canada. In the 1930' laws restricting exports were passed and the collecting had to cease, but not before the Royal Ontario Museum had accumulated one of the finest collections of early Chinese bronzes to be found anywhere outside China.

In 1934 Bishop White returned to Toronto where he was appointed as a professor for a course in Chinese Archaeology at the University of Toronto and a director of the Museum's Far Eastern collection. By the early 1940's he had outlined a complete program of Chinese studies for the university, collected a staff and established himself as head of a new School of Chinese studies.

In 1946 White returned to Honan to assist in the reconstruction of the Canadian Church Mission following a ten year period of famine and war. His departure from Toronto is described in this way:

"He was still working in his office late in the afternoon: at the 1st minute he hurriedly threw a few things into a suitcase. William Todd, the museum's preparator, carried his bag to the front door and set out to hail a taxi. None was available. The bishop rushed into the middle of the street, flagged down a passing private car and exclaimed in a loud voice." I'm Bishop White, I am on my way to China and I haven't much time to catch my train. Please drive me quickly to Union Station." The driver, startled perhaps and even a little overwhelmed by this formidable announcement, obligingly complied. The Bishop was on his way.

For a year Bishop White worked hard under difficult circumstances but by the Spring of 1947, in failing health and with the communist armies threatening he was forced to return to Canada. Before leaving he was able to acquire still more treasures for the Royal Ontario Museum.

In 1948 White resigned his positions at the university and museum and retired to Fonthill where he built a house. It became known as "The House of the Bishop" and Bishop White as "The Little Fellow With His Collar On Backwards". The Whites called their home "Honancroft". Its situation was not as secluded as they wished. Every important Chinese visitor to Canada visited Honancroft.

Bishop White was a prolific writer of articles, pamphlets and books on China. Among his books on China are: An Album of Chinese Bamboo; Bronze Culture of Ancient China; Chinese - English Dictionary of Kien-ning Dialect; Among the papers on China was one about his research into the Kaifer Jewish

Colony. A number of his writings can be found in the library of the Far Eastern Section of the Royal Ontario Museum and in the rare book section of the University of Toronto.

Even in retirement, William White was an active person. He arose at 7.30 A.M. and followed a very ridged routine. After taking care of his personal correspondence he concentrated on his writing until 1 or 2 A.M. He also travelled extensively through the province doing research for his writings and he also preached on many occasions helping out in small churches that needed a minister to occupy the pulpit for special services.

William Charles White - The Mason

He was initiated into Masonry in Foochow Lodge No.1912, South China District, which was under the jurisdiction of the Grand Lodge of England. This was while he was working with the Lepers in Fukien. He was very active in the lodge and was its Junior Warden when he was transferred to Honan and had to give up the chair.

William White was very active in the founding of the Grand Lodge of China.

When he returned to Canada, in 1934, he affiliated with the University Lodge No. 496 G.R.C. and was Worshipful Master of University Lodge in 1936.

He was also an affiliated member of Peking Lodge and Niagara No. 2 G.R.C.

While in China, he joined the Scottish Rite and was a member of the Ch'ung Te Consistory, Valley of Peking, Orient of China, in 1933 he was coroneted an Honorary Inspector General 33^o by the Southern Jurisdiction U.S.A. On his return to Canada he affiliated with the Toronto Lodge of Perfection and

the Toronto Sovereign Chapter Rose Croix and Moore Sovereign Consistory in Hamilton.

He was a member of the Royal Order of Scotland, joining in 1928. His characteristic was "Observation". This was an unusual characteristic for a Priest.

He was a member of the Royal Order of Scotland, joining in 1928. His characteristic was "Observation". This was an unusual characteristic for a Priest.

He was the Chief Adept of the Ontario College of the Masonic Rosicrucian Society. Later he became the Chief Adept Emeritus.

He was the Grand Chaplain of the Grand Lodge of Canada in the Province of Ontario for the year 1937-38 when M.W.Bro. W.J. Dunlop was Grand Master.

The fellowship that he found in the Order became an important interest to him and in later years he found it very useful. Within the rich tapestry of Masonic symbolism and ritual he saw an abiding resemblance to many of the Chinese customs and ceremonies he had come to respect and admire.

He wrote articles relating Masonic Rites to the ancient Chinese worship of Heaven Ceremonies.

The Altar of Heaven, written by White, and published in the Grand Lodge Bulletin. In this article, he wrote about the "Natural Religion of the Chinese and the revealed religion in which his faith believed. In natural religion we know something of the worth of Justice. Truth, Mercy, Love and Goodness - this is God's Moral Law. We also have his revealed law in scriptures which is the highest and most spiritual and far reaching. We can live by faith with obedience to both.

In 1953, he wrote an article for the New Age magazine, a publication of the Southern Jurisdiction

U.S.A., in which he referred to the long unbroken civilization of China, which was etched on a background of moral philosophy and symbolic wealth. the combination had created China. He wrote, "a sense of accuracy in the performance of ceremonial and ritual which produced an unsurpassed soil for the rootage of Freemasonry".

Such articles as, The Symbols, The Fourth Altar, The Symbolism of the Altar and Heaven, The Three Square Mirrors, The Compasses and Square all disclosed to him, a close relationship between Chinese worship and Masonic liturgy.

In his article, Chinese Masonry, he begins, "In its myths and legends, its proverbs and precepts, its symbols and ceremonies, China manifests a basic Masonic Philosophy which far outreaches that of any other nation, be it ancient or modern, western or oriental.

Long before the time of Confucius (born 551 B.C.) there existed a complex of philosophical systems based on various symbolisms such as the Great Monad (T'ai-chi), the fundamental principles of the Yang and the Yin, the Five Elements (water, fire, wood, metal, earth), the Eight Trigrams (Pa-kua), the Ten Stems (Kan) and twelve Branches (Chih), the twelve Ornaments of the official ceremonial robes, the Twenty-eight Stellar Mansions and a great many more such symbols."

The supreme quest of Freemasonry is not to develop a religion but to develop a Hand Maiden of religion.

R.W. Bro. Charles White will be remembered in this Grand Jurisdiction because of the Funeral Service and the Memorial Service that we use. It was prepared by him when he was Grand Chaplain and was approved by the Grand East. At the Annual Communication held in Toronto in July 1938 it was

approved by Grand Lodge and since that time it has been recognized as the approved service.

In his retirement he began to study and research the history of Freemasonry in Canada. He discovered that Freemasonry had come to Canada as early as 1757. If he had lived longer he would have no doubt written a history of Canadian Freemasonry.

While summering in Niagara-on-the-Lake, he did some research on Freemasonry in the area and established a Masonic Museum at Niagara.

William White did return, from time to time, to Norwood, the village where he had been raised. His niece recalls seeing him when he visited his brother. As she puts it, "He was returned home to Canada, for his own good, when things got too hot for him in China." In 1934 he officiated at the celebration of the ninetieth anniversary of Christ Church, where he had first preached. In 1952 he returned to perform the burial service of his brother who lies buried in the local cemetery on the hill behind the village where his parents are also buried.

Charles White also served as a Chaplain overseas with the Canadian Expeditionary Forces during the First World War.

William White was married twice. His first wife, Annie Rae died in 1934. He later married Daisy Masters who had been a missionary in China. From his first marriage there were two children, a son and a daughter.

During the last two years of his life, William White was not well. He spent one day each week in bed and his doctor visited him twice a week. His friends wished to commemorate him by a bronze bust, which he hesitantly agreed to only ten days before his death. It now stands in a room dominated by colourful frescoes and ancient statues of the

china he loved and served for over forty years.

On Sunday January 24th, 1960, his journey came to an end and William White welcomed the next exciting adventure. He was eighty-six years of age.

What did William C. White leave?

What did he contribute to the life of the world?

His interests had reached from the Eastern to the Western Hemispheres.

Is it the beautiful artifacts from China deposited in the Royal Ontario Museum?

Is it the understanding that he created between the East and the West?

Is the meaning and dedication that he gave to the Masonic Order?

Is it his literary Work?

His well worn Bible lay open on his night table. A verse written on an inserted page marked the opening.

All great is to believe the dream
As we stand in youth by the starry stream
But a greater thing is to fight life through
And say at the end, "The dream is true".

It is hard to summarize the merits of so great a man as William Charles White. I believe it can be found in the following poem which was a favourite of his. It is by the Japanese Mystic Toyohiko Kagawa and was given to him by R.W.Bro. Charles Sankey whom we all know and hold in high esteem. The Bishop used it on many occasions especially at the ordination services for new Priests.

"I cannot invent
New things
Like the airships
Which sail
On silver wings.
But today
A wonderful thought
In the dawn was given
And the stripes on my robe
Shining from were
Wear suddenly fair
Bright with light
Falling from heaven
Gold and silver and bronze
Lights from the windows of heaven.
And the thought
Was this
That a secret plan
Is hid in my hand
That my hand is big,
BIG-
Because of this plan.

That God
Who dwells in my hand
Knows this secret plan
Of the things he will do for this world
Using my hand"

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Norwood - Then and Now

Mrs. Rosie Beynon - a niece of William Charles White

R.W.Bro. Wilson McConnell - from his clippings from the Globe and Mail

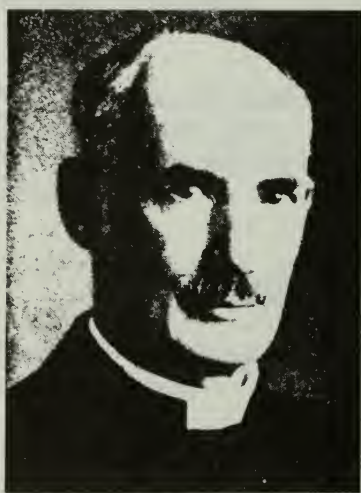
R.W.Bro. Charles A. Sankey - a personal friend of William Charles White

The Papers of The Masonic Research Association - Volume I





The White residence at Norwood



Rt. Rev. William C. White

Grand Chaplain of the Grand Lodge of Canada
A.F. & A.M. in Ontario

REVIEWS OF PAPER PRESENTED TO THE HERITAGE LODGE

May 14, 1988

by

R.W.Bro. John W. Auckland
entitled

"William Charles White"

THE FIRST REVIEW - was prepared by Miss Betty Kingston. She served as Bishop White's secretary librarian during his last five years at the Royal Ontario Museum. She later became librarian of the Museum's Chinese Library, and still works part time in the Library of the Far Eastern Department. She had read Bro. Auckland's paper, and, as a supplement to it, has consented to add a few of her own personal recollections. We are grateful to Miss Kingston for allowing her contribution to be read in open lodge. Her observations are entitled, "Another View of Bishop White." This review was read in lodge by R.W. Bro. Balfour LeGresley.

Gentlemen of The Heritage Lodge:

My association with Bishop White goes back to January, 1943, when I started work in the library of the Far Eastern Department (at that time known as the East Asiatic Department) of the Royal Ontario Museum. The Bishop, who was then Curator of the Department, had confided to Dr. W.J. Dunlop, a great friend and fellow Mason, that he needed a secretary librarian, and had asked for his help in finding one. I was working for Dr. Dunlop in the Department of University extension, and was qualified in both capacities, and so I was sent over to be interviewed by the Bishop. I was with him until his retirement in 1948.

The staff consisted of the Bishop, myself, and

Francis Tseng, a young Chinese part-time research assistant in the library. Francis had been brought over by Bishop White to study theology at Trinity College, in the expectation that he would eventually succeed the Right Reverend Lindel Tsen, who had taken over from the Bishop upon his retirement as Bishop of Honan. (As others have pointed out, the Bishop always firmly believed that the Chinese Church should be under indigenous control, and he had seen to it that his successor should be a Chinese.) Francis did become Bishop of Honan, shortly before the Communist takeover. The Bishop received a letter from him, describing the entry of the revolutionary armies into the capital, Kaifeng, and incidentally his own presence of mind in the situation. It was written in a very affectionate tone, with no hint of the scathing denunciations that he later made under Communist pressure or influence.

It was no ordinary library in which I was called upon to work. Books in European languages occupied a very small section, while most of the shelves were lined with the blue cases of the Mu Chinese Library, which Bishop White had obtained in China for the University and Museum. Each case, or "t'ao," was labelled by hand in Chinese calligraphy. The walls were lined with testimonials to Bishop White, including a beautiful lacquer plate emblazoned with an inscription which read, in Francis' rough translation, "good with men together."

When I arrived, the Bishop was engaged in two projects, the completion of his three-volume work on the Chinese Jews, and the establishment of the School of Chinese Studies.

The first brought him into contact with the Jewish community of Toronto, notably Dr. Sigmund Samuel, one of the co-donors of the library, and a great friend of the Bishop. Dr. Samuel visited his home in Fonthill, and frequently turned up in the library. I remember once seeing the two of them

bent ecstatically over a fragile Chinese stem cup which the Bishop was cradling in his hands. On another occasion I overheard Dr. Samuel complaining that he hadn't been asked for any money lately. Of course the Bishop had a project on the tip of his tongue.

The first students in the School of Chinese Studies included an artist, a philosopher, a world traveller, and others who were simply interested in the East, notably Mrs. Edgar Stone. (In appreciation of what the Bishop had done for her, she later founded the Bishop White Committee, to raise money for the support of the library and department.) Most of the students however were prospective missionaries, ranging from Plymouth Brethren to Roman Catholics. The greatest number were Pentecostals, who seemed to have great **rapport** with the Bishop, and he was invited to their graduation exercises. He told us afterwards with some amusement that there had been quite a number of Hallelujahs, but he could find nothing objectionable from a theological point of view.

Some writers have suggested that Bishop White had been only too glad to take on the trappings of power when he was elevated to high office. Doubtless he appreciated the value of pomp and ritual in his association with the Chinese Mandarins, to whom such things were significant. Doubtless he wore his most impressive regalia when he was invited to witness the Confucian rites in Peking. But I never found that he stood on ceremony. One morning he came in muttering with displeasure because he had to wear gaiters to some ecclesiastical gathering. Perhaps, after all, this was understandable (!), but on another occasion he passed around a letter that had amused him greatly. It was liberally ornamented with "Mt Lord" and other reverential phrases. A simple "Dear Bishop White" was all he required of his correspondents.

Perhaps I should close with a little story that the Bishop told about himself. He and his wife had been invited to an important function in London, England, perhaps a Royal garden party, as I remember, but Mrs. White was in tears because her hat was much too shabby. The Bishop sized up the situation, went out and bought some ribbons and flowers, and retrimmed the hat to his complete satisfaction. A simple story -- but it illustrates the resourcefulness that he could bring to any emergency, large or small. It shows, perhaps, why a comparative newcomer to China, with no prior knowledge of the language, could throw himself with such energy into the administration of famine relief for a province of sixty million people, as well as so many other undertakings for the welfare of the people of Honan. In spite of the quirks of character which others have been quick to point out, we can understand why a grateful officialdom found him "good with men together."

Miss Betty Kingdom

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THE SECOND REVIEW - was prepared by R.W.Bro. Charles A. Sankey, P.D.D.G.M., Past Master of Perfection Lodge, No. 616, Niagara District "A".

This review was read in lodge by R.W.Bro. Ken Whiting.

I had the special privilege of friendship with Bishop White during his Fonthill days, and was his chauffeur and companion on several of his Masonic visits within the Niagara area.

Bro. Auckland has separated William White's career into the components of Church, of Chinese Studies, and of Freemasonry. I must emphasize that one single personality was involved, with its main-spring being a sensitivity to the thoughts, the concerns of each person whom he met -- a sensitivity

that was extraordinary, and indeed unique. Without any sacrifice of his individuality he naturally established an "at-one-ness." He intuitively knew your feelings, was aware of your outlook and objectives, recognized and was sympathetic to your problems, laughed with you, cried with you, and supported you. This sensitivity was also unique in that it was never directed to self-interest, nor from an intimidating self-sacrifice. William White was capable of great self-sacrifice, but was unaware that it was self-sacrifice. You were yourself, and he was himself. He knew that, and you knew that. For a time shared the same path in the same direction. The company was supportive and helpful, cooperative and understanding, stimulating and delightful.

This is why he **really** understood the Chinese as few Westerners have ever done, and why the Chinese understood him and liked him and loved him. This is why he wore a queue on first going to China. It was **not** a put-on. It was genuine. This was why he was able to find, to obtain, and to export such a fabulous collection of Chinese things. His Chinese friends knew that he loved their work and respected it. I would believe that it was also a significant part of the reason why, in recent years, the Chinese have come to accept the R.O.M., his museum, as a fully acceptable temporary resting place for other parts of their priceless heritage.

William White went to China as a missionary, and later as a Bishop. His sensitivity was an integral part of his religion. I have been told that he announced, before his consecration as Bishop, that he would only undertake the office until he had a diocese manned by Chinese priests, and Chinese capable of taking over from him. He had no thought of imposing an alien religion. His Christianity, the **raison d'etre** of his life, was not based on dogmatism, but on carrying the knowledge of the person of the Christ to all people, to each in his or her own place and language and time. Christianity was, to

him, beyond place and within time, beyond race and within humanity. It was not a destruction of the old, but a revivification, resurrection of all that was good, and a building, never by destroying.

That Freemasonry should appeal to him is obvious, and he understood Freemasonry as few of us do. Ritual was attractive, but only as a means to an end, a contributor to beauty, a constructive and constructing tool, nothing more and nothing less. He loved the universality of Masonry, its function as a builder. He was himself a master builder, and the Craft gave him friends and brethren of like minds, with whom he shared his unique skills and his genuine affection for all men of good will.

Perhaps I may be permitted to tell a story. I was at the Bishop's home in Fonthill, and was talking about my first visit to Chinatown in Vancouver, when I had an hour or so of free time between arriving by boat from Powell River and going to the airport to fly to Toronto on one of the old T.C.A. North Stars. I passed a large grocery store which had several jars of preserved ginger in its window. My wife and I are very fond of preserved ginger, and we had had very little since the beginning of the war. When I entered the store I was surprised at being confronted by a young zoot-suited Chinese, who said rather rudely, "Want somet'ing?" My defence mechanism under such circumstances makes me very polite, grossly over-polite. I said, "Yes, thank you very much. I saw some good preserved ginger in your window, and would like to take some home when I fly to the East later today." He said, "Want little jar, big jar?" I said, "Would you tell me, please, how much they are?" A minute or so later, when I had asked for a large jar, he called something in Chinese to the rear of the store. I do not know a word of Chinese, but I knew (don't ask me how) that he had asked the amount of the sales tax. So I just said quietly, "It's eighteen cents." I'll never forget the change in the young man's face. He said, "Thank you

very much, sir." As I left the store two elderly gentlemen in Chinese costume appeared from nowhere, wished me a pleasant trip, and one of them opened the door for me. When I had finished telling him this, the Bishop laughed so vigorously that it brought on a coughing spell, and both his wife and I were worried. Then he told me, "You have no idea, Charlie, how perfect your conduct was from a Chinese standpoint. You established by irrefutable inference that you were a scholar and a gentleman who understood Chinese. You did not say a word in Chinese, which would have caused more loss of face to the young man, and you also implied that you knew he was a young boor, but that you were above such trivia, and simply ignored it. And don't think that he didn't catch hell after you left!" (Incidentally, it was the nicest ginger in the richest syrup that I have ever tasted.)

Bro. Auckland has not attempted any listing of Bishop White's published works, or a critique of his scholarship. Perhaps it is better that way. From the standpoint of The Heritage Lodge, the important thing about William White was the man himself. To the extent that that has been realized, the effort has been worth while.

Charles A. Sankey

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THE THIRD REVIEW - was prepared by R.W.Bro. Wallace McLeod, P.G.S.W., Past Master of Mizpah Lodge, No. 572, Toronto District 7. This review was read in lodge by V.W.Bro. Allan Hogg.

Worshipful Master and Brethren:

A few years ago, when I spoke to the brethren about "Preparing a Paper for Presentation in the Heritage Lodge," I ventured to suggest that biograph-

ies could provide suitable subject matter; and among several specific examples of individual Masons who might repay further study, I added that "it would make a great paper to summarize Walmsley's book and to find out about White's Masonic career" (Proceedings, volume 7, page 10). This is basically what Bro. Auckland has done. There is a particular appropriateness in his choice of subject, because both he and the Bishop have resided in Norwood (population in 1986, 1265) -- though to be sure a century apart.

Of course, one would not want to overwhelm the talk with a flood of trivial detail, but it might have been useful to mention several other recent studies that look at Bishop White's life and works. Miss Betty Kingston, the former Librarian of the Chinese Library in the Royal Ontario Museum (and the contributor of the first review) refers me to Alvyn J. Austin, **Saving China: Canadian Missionaries in the Middle Kingdom 1888-1959** (Toronto, 1986), especially pages 129-17, 222-226, and 296-298; to Lovat Dickson, **The Museum Makers: The Story of the Royal Ontario Museum** (Toronto, 1986), pp. 7-87: "Bishop as Archaeologist;" and to Charles Taylor, **Six Journeys: A Canadian Pattern** (Toronto, 1977), pp. 41-72: "Bishop William White." She also mentions a recent book by Peter Stursberg, which I have not yet managed to track down.

Let me just add a single detail that has turned up in a quick glance at one of these publications. Sometimes it is interesting to see what other notable Masons may have had dealings with this or that brother in the profane world. Bro. Auckland duly acknowledges Bishop White's Masonic connection with W.J. Dunlop; indeed, both men were Past Masters of University Lodge, No. 496; and Miss Kingston notes that they were close personal friends as well. One might have referred to another, less amicable, association. Bishop White had a reputation for being autocratic in his work at the Museum. The reputation

was probably not undeserved; nor was it altogether unexpected, because for twenty-five years he had held high office in the ecclesiastical hierarchy, with jurisdiction over an immense diocese. Nor was his attitude necessarily wrong; the academic world (unlike Freemasonry) is not designed to be democratic. Those who know things have more prestige than those who don't. But there was apparently a certain amount of friction with his subordinates. In 1947 the Museum chose a new Director, Gerard Brett, a brilliant young archaeologist from the textile department of the Victoria and Albert Museum in London. Before Brett would accept the appointment he came to Toronto to look things over, and on his return he wrote back, setting out several conditions that had to be met before he could accept. "Among other assurances Brett asked for was that Bishop White would be retired before he took up his office. He had heard enough about the Bishop to know that he tended to dominate the scene and would not take kindly to having a younger man over him" (Lovat Dickson, pages 103-104). He does not report that the new director was a Freemason as well. Gerard Brett (who lived 1915-1968) had been initiated in England, in the Apollo University Lodge, No. 357, in 1934; he served as Master of Felix Lodge, No. 1494, in 1947; he became a full member of the premier lodge of research, Quatuor Coronati, No. 2076, in 1951, and was Prestonian lecturer in 1961 (see the memorial notice by his Brother, Sir Lionel Brett, in AQC 81, 1968, 253). He affiliated with Ashlar Lodge, No. 247, Toronto, on March 23, 1948 (for this information I thank the office of the Grand Secretary). We do not know if he ever talked Masonry with the Bishop, but at the first glance it hardly seems likely.

One last point I touch on with diffidence, only because it is much on my mind at this time of the year. When we are writing an essay, particularly on a historical topic, it is awfully easy to copy detailed notes from our source-book, and then to transcribe them unaltered into our paper. The problem is that

these words belong to somebody else, and to take them over, unless we enclose them within quotation marks, may leave us open to the charge of plagiarism, which can be a serious business at a university. In Bro. Auckland's paper we find more than one striking phrase borrowed **verbatim** from Walmsley's book; for example, the house "stands like a sentinel guarding the western entrance" (Walmsley, page 21; "he believed that if he kept God's will, nothing could prevail against him" (page 8); the civilization of China was "etched on a background of moral philosophy and symbolic wealth" (page 190); and so on. I mention this with no desire to embarrass Bro. Auckland, but simply to point out the danger. We can easily see how it happens, with no intent to deceive. It follows that we should all make a conscious effort to avoid any hint of impropriety, by expressing the ideas in our own words.

I should like to thank Bro. Auckland for telling us about this astonishing Mason, who left his mark in so many fields.

Wallace E. McLeod.

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LETTERS TO THE EDITOR

From: W. Bro. (E.Comp.) C.N. Batham,
Quator Coronati Lodge No. 2076

Cyril is a frequent correspondent and he writes:

"Recently I received a copy of Volume 9 of the Proceedings of The Heritage Lodge, which is what prompted this letter. It is up to its usual high standard and I only wish that all masonic publications were on the same level.

On page 60 there is a reference to a book (presumably) by Professor Durant. I should be grateful if the author, Bro. The Hon. John R. Matheson, would let me know the title of the book and the name and address of the publishers.

Also, on page 141, there is a quotation from a book by Wor. Bro. F. H. Smyth. The quotation is correct, but unfortunately there was an error in the book that went unnoticed at proof-reading stage. The degree of Heredom of Kilwinning is conferred in a Provincial Grand Chapter and that of Knight of the Rosy Cross in a Provincial Grand Lodge. This will be amended when the book is reprinted.

From: W. Bro. Allan J. Cohoe
Charter Member The Heritage Lodge No. 730

Al's special interest is the early Lodges under the G.R.I. Last year he visited the archives of the Grand Lodge of Ireland in Dublin. They have recently appointed a trained archivist who is making excellent progress in organizing the records of that Masonic Jurisdiction. But it will be ten years before they can quickly produce answers to queries about their past activities.

Al continues as follows "One of the suggestions coming out of my visit was that we (The Heritage

Lodge) endeavour to collect together any extant Letter Books and/or Minute books which might be in the hands of our Grand Lodge Library or successor Grand Lodge of Canada Lodges and have them micro-filmed for the Irish archives. They have none that were returned.

Incidentally since my paper on Irish Lodges in Ontario, our Proceedings Vol 5, No. 4, I have discovered that the Letter Book of Leinster Lodge No. 283 G.R.1, Kingston, from January 1846 to January 1850 had been used as the first Minute Book of our own Cataragui Lodge No. 92. There could be other similar cases.

I have consulted with Queen's University Archives where we can have safe temporary storage and arrange microfilming. I do not wish to burden Heritage Lodge members with heavy work loads and am prepared to manage the matter from here but, feel that an appeal from The Heritage Lodge might be more effective and certainly would establish longer term attention than if I myself do it independently."

This is indeed a challenging project and certainly one that conforms to the aims and objectives of our Lodge. Any mason who is interested in assisting in the program can obtain further information from the Editor. I will send you a list of the Irish Civilian Masonic Lodges in Canada supplied by the Dublin Archivist, Bro. C.G. Horton. It includes lodges formerly existing in Brantford, Binbrook, Minden, Oxford, Hamilton, Hawesbury, London, St. Thomas, Dunnville, Stratford, and others not identified by a place in Ontario.

OUR DEPARTED BRETHREN

The following names of deceased Brethren have come to our attention during the past year. Some dates of passing were not known.

CLIFFORD JOHN GRAVELMEM.

St. Catherines
Maple Leaf Lodge No. 103
(Not notified of date of death)

THOMAS G. ROBERTS, M.M.

Thornhill
Patterson Lodge No. 265
Died January 8, 1988

F. HAROLD COWAN, P.M.

Thorold
Mountain Lodge No. 221
Died January 12, 1987.

WILLIAM JOHN BROCK, P.G.S.

Sarnia
St. Paul Lodge No. 601
Died February, 1988.

ROY DAWSON GILDER, M.M.

Brockville
Salem Lodge No. 368
(Not advised of date of death)

ROSCOE THOMAS HEINE, P.M.

Brampton
Ionic Lodge No. 229
(Not advised of date of death)

STEWART ADAIR COLLINS, P.M.

Sarnia
General Mercer Lodge No. 548
Died February 16, 1988

CHARLES EDGAR CHRISTISON, M.M.

Sudbury

Sudbury Lodge No. 658

Died January 15, 1988

We cherish their memories in our hearts and extend
our Fraternal sympathy to their families

Farewell, dear voyageur, 'twill not be long,
Your work is done - now may peace rest with thee.
Your kindly thoughts and deeds, they will live on
This is not death - 'tis immortality.

